

NEW TESTAMENT

ZED HOPEFUL COPP

1939

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The BOOK OF LIFE (New Testament)

**THE INTERWOVEN GOSPELS, THE ACTS, REVELATION, THE EPISTLES,
AND GEMS FROM PROVERBS**

By: ZED HOPEFUL COPP

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The purpose of the **Bible Versions Reproduction Series** is to make rare and out-of-print versions of the Bible readily and inexpensively available to scholars, Bible students, and Bible collectors. These reproductions are being offered especially to members of the International Society of Bible Collectors.

While still searching for hard-to-find original printings of Bible translations, many collectors have indicated what a delight it would be to have on their own shelves accurate reproductions of Bible versions currently available only in museums, libraries and private collections. Now such an opportunity is being offered by a collector who is himself a member of our Society.

It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

It is essential, of course, that the reproduction process pose no threat to the integrity of the volumes being copied—no matter how fragile the precious originals may be. Such a method is now available, and Jim is demonstrating his confidence in the process by being the first to make some of his own prized volumes available.

Among the first publications in this Series is a reproduction of Isaac Leeser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leeser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, “ ‘Variety of Translations is profitable for the finding out of the sense of the Scriptures.’ ” “Therefore blessed be they,” the preface continues, “and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God’s book unto God’s people in a tongue which they understand?” And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge “that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction.*

It is hoped that purchasers of volumes from this series will loan for copying other versions and editions that will become part of this reproduction Series. Those so doing will be rewarded with a free copy of a version of their choice from the Series.

Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

Graham Maxwell
(Charter Member #12)

*additional versions supplied by:

Bill Chamberlain

Biographical Sketch of Zed Hopeful Copp

Zed Hopeful Copp, although holding two doctoral degrees, produced a rather eccentric rearrangement and slightly revised edition of the *King James Version* he called *The Book of Life, The Interwoven Gospels, The Acts, Revelation, The Epistles, and Gems from Proverbs* (Chicago, Philadelphia, Toronto, 1939). He describes this book, called “Volume One, Home Library” as “the four gospels interwoven into one, continuous, harmonious story, with the other books revised and rearranged, and selected Proverbs added.”

Copp obtained his copyright for *The Book of Life* in “Great Britain, the British Dominions and Possessions” and referred to it as “not a translation, but an inspired, interpolated transcription of the New Testament, free from ancient language locks.” He refers to himself as “Editor,” and says that in 1901 he “wrote only as a *pencil in the hand of God*, under the authority of John 16:13, re-enforced by I John 2:27” (emphasis by Copp).

His work contains “all the books of the New Testament in rewritten and rearranged order.” But due to this rearrangement, the various narratives in the Gospels can be identified only by consulting Copp’s fifteen-page “Key-Word Concordance” at the end of the book.

Curiously, he claims that the apostle John “still burned in wrathful indignation” against those who crucified Jesus so much that, of the sixty-eight times the word “Jew” appears in his writings, Copp deletes thirty of them.

Copp prepared his translation especially for young people and those newly converted. He advises reading “the entire *Book of Life* once every three months.”

William E. Paul, Editor
Bible Editions & Versions

The
BOOK OF LIFE

~ VOLUME ONE ~

HOME LIBRARY

THE INTERWOVEN GOSPELS, THE ACTS, REVELATION, THE EPISTLES, AND GEMS FROM PROVERBS

by

**ZED HOPEFUL COPP,
D.D., LL.D.**



THE JOHN C. WINSTON COMPANY
CHICAGO PHILADELPHIA TORONTO

THE BOOK OF LIFE

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DEDICATION
AND
DEBENTURE

*God hath Dedicated this Book in Love,
By Redeeming Blood,
To be Light, Order, and Salvation for the World.*

*The Editor is indebted to its
GREAT AUTHOR, HOLY TRINITY,
For its text and its interpolations*

*And to
CARRIE VIVA SPECK COPP
His Beloved Wife
for her able and untiring assistance.*

INTRODUCTION

This Book is canonical scripture of the New Testament, authorized version, with the four gospels interwoven into one continuous, harmonious story, with the other books revised and rearranged, and selected Proverbs added.

The New Testament follows the translation of William Tyndall, 1525, made from the original Greek, who said, "I am determined to cause a boy who driveth a plow to know more of the scriptures than the Pope." He did his work so well that it is the basis of all subsequent non-Roman translations.

The BOOK OF LIFE is not a translation, but an inspired, interpolated transcription of the New Testament, free from ancient language locks. Words, now blank of meaning, such as "wist" and "wot," and phrases "hard to be understood," which have kept the dead hand on the Living Word, have been made clear and meaningful.

The Editor, in 1901, determined, by the grace of God to sometime make the "Good Story of Christ" a thriller, as well as a best seller, that would charm and change human life in child, adult, and old age, in every land. This is now presented in the Cap and Gown language of the Church.

The Editor wrote only as a *pencil in the hand of God*, under authority of John 16:13, re-enforced by I John 2:27. To claim less would be to exalt the ego and dishonor the Son; to deny it would be to postulate the withdrawal of the Holy Spirit from men, or that Jesus no longer had a disciple on earth humble enough through whom he could speak and act. Both would be absurd.

The wisdom and propriety of this Work is by analogy like the genius of the natural man who explores and invents in Nature until we now live in a Fairyland of Science. The Holy Spirit, in the twice-born man, still actively explores the immeasurable dimensions of the spiritual universe and reveals the

wonders of the Gloryland of God, transferring us into the Miracle-land of Faith here among men, as he revealed them to Paul in Paradise and to Paul and John in their respective visits into Heaven. Thus the Editor worked outwardly what God worked within him.

This Book gives a candid camera, glorious, dissolving view of the life and work of Jesus Christ, God's Masterpiece of Love for the art gallery of all souls. It was made from Matthew's picture, clothing Jesus in ceremonial law for the Jew; Mark's picture, robing Jesus in imperial purple for the Roman; Luke's picture, showing Jesus the companion of Gentiles, and John's picture, disclosing the Lamb of God for the world.

The Bible is spiritual history of the age-long battle of the Soul of Man against Satan, and also prophetic promise of the Golden Age with God and Man united in Jesus Christ, ending forever sin, death and Satan. Without such revelation Man would be ignorant of his origin, being, purpose, and destiny, and live only an "animated clod." This Book thus becomes a microscope for the will, a fluoroscope for affections, and a telescope for expectations. Use it, and you can plainly see the hideous works of Satan *among* men, the work of sin and salvation *in* men, and the hope of the glory of God *for* men.

The Book is God's Master Key for the Soul by which the Holy Spirit unlocks the Blood-bought treasures of Heaven. It puts Heaven on the Map and Hell off; enthrones God over men and destroys Satan; removes the curse and restores Paradise, and regenerates man into the Kingdom of Heaven. It is now launched to the World on the Wings of Faith, in confident hope that it may circle the Globe of All Souls, to gladden every life. It is your Book, God-written and God-sent.

SIMILITUDES OF THE LORD

The Lord Jesus is versatile Life for the world and meets the needs of everyone.

To the Artist, He is the One Altogether Lovely.

Architect, He is the Chief Corner Stone.

Astronomer, He is the Sun of Righteousness.

Baker, He is the Living Bread.

Banker, He is the Hidden Treasure.

Biologist, He is the Life.

Builder, He is the Sure Foundation.

Carpenter, He is the Door.

Doctor, He is the Great Physician.

Educator, He is the Great Teacher.

Engineer, He is the New and Living Way.

Farmer, He is the Sower and Lord of the Harvest.

Florist, He is the Lily of the Valley.

Geologist, He is the Rock of Ages.

Horticulturist, He is the True Vine.

Judge, He is the Righteous Judge of Men.

Jeweler, He is the Pearl of Great Price.

Lawyer, He is the Advocate and Law-giver.

Newspaper-man, He is the Good Tidings of Great Joy.

Oculist, He is the Light of the Eyes.

Philanthropist, He is the Unspeakable Gift.

Preacher, He is the Word of God.

Sculptor, He is the Living Stone.

Servant, He is the Good Master.

Statesman, He is the Desire of all Nations.

Student, He is the Incarnate Truth.

Theologian, He is the Author and Finisher of our Faith.

Toiler, He is the Giver of Rest.

To the Sinner, He is Salvation in the Lamb of God.

Christian, He is the Life and the Living Way.

What is He to you?

—Selected.

THE BIBLE

This Book reveals the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, Heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, gives the greatest reward for labor, and condemns all who disdain its sacred contents.

—*Selected.*

FAITH IN OUR BIBLE

Tune: St. Catherine L. M. 61

Faith of our Bible, living still
In Spite of dungeon, fire and sword;
O how our hearts beat high with joy
Whene'er we read that glorious Word;
Faith in our Bible, *Holy* faith,
We will be true to thee till death.

The Bible, once to altars chained,
Is now, to heart and conscience, free;
How sweet and mighty is the Truth,
That Jesus Christ atoned for me;
Faith in our Bible, *Living* faith,
We will be true to thee till death.

Faith of our Bible, we will love
Both friend and foe in all our strife;
And preach it, too, as Love knows how,
In Living Word and Christian life;
Faith in our Bible, *Victory* faith,
We will be true to thee till death.

—FREDERICK W. FABER

Rewritten by Zed Hopeful Copp

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EXPLANATORY NOTES

The BOOK OF LIFE contains all the books of the New Testament in rewritten and rearranged order. The four gospels, *The Word Incarnate*, are merged into one interwoven story, supplemented by The Acts of the Apostles, *The Incarnated Word*, and properly completed in Revelation, the In-Heaven work of *The Word Triumphant*. Hebrews logically follows, thus obeying the injunction to begin Christian work at Jerusalem, and the other Books follow in canonical order.

Rewriting the four gospels into a continuous narrative necessarily merged the identity of the authors and made ordinary concordance reference valueless. This has been partly remedied by a Key-Word Concordance in the back of the Book.

“Heaven” is capitalized where it specifies the habitation of God in stellar space, or where it relates to the impending reign of Christ over men on earth. Not so where it designates the theocracy of Israel under Moses, or the Lordship of Christ over the Church. “Heaven” is the Capital of the Universe; “the kingdom of heaven” is localized, earth-bound government, directed from Heaven, as Israel was in the wilderness and the Church is today in the World.

The BOOK OF LIFE was prepared especially for young people, the recent babe immigrants from Heaven, thrust into the lap of the World, variously to adventure in its conflicts and confusion. They need “a Guide, at hand and inside, their mission in life to fulfill.” On their feet Civilization will either retreat to abysmal barbarism or advance under the Cross to the reign of Christ.

The term “Jew” has been deleted in the gospel of John where Race was mistakenly used for Class. The word occurs sixty-eight times, thirty of which imply mistaken use. This “beloved disciple,” once termed “Son of Thunder,” who wanted fire from Heaven to punish Samaritans who would not receive Jesus, evidently still burned in wrathful indignation against those who crucified his Lord, when he wrote his gospel.

**THE INTERWOVEN GOSPELS
OF
MATTHEW, MARK, LUKE, AND JOHN**

THE WORD INCARNATE

THE INTERWOVEN GOSPELS

The Interwoven Gospels contain all the Incarnate work of our Lord from the annunciation of his birth to his ascension to Heaven. Every event and discourse is co-ordinated in continuous narrative without omission, except duplications.

The Gospel, "The Good News of Christ," as Paul termed it, consists of the "Synoptic" records of Matthew, Mark, and Luke, so called because of their similarity of language, place, and events, and also the very dissimilar record of John. The former confine their reports chiefly to what Jesus said and did in Galilee until his last visit to Jerusalem, while John gives prominence to the ministry of Jesus in Judca, and he alone, records his frequent visits to that city.

Matthew, the Apostle, Author of the First Book of the New Testament, as canonically arranged, was formerly publican and tax gatherer. The date and place of his record are uncertain; the former ranging from A. D. 39 to 62; the latter, certainly some place in Palestine. Matthew wrote for the Hebrew. His object was to present Jesus as Israel's promised Messiah and Royal Law-Giver, thus superseding Moses, as foretold in the Old Testament prophecies.

John Mark, nephew of Barnabas, mentioned in The Acts as temporary companion to Paul, is Author of the Second Book. The date is about A. D. 62, and the place probably is Jerusalem. He is traditionally credited as "the certain young man" who followed Jesus from Gethsemane, after his arrest, as rerecorded in Chapter 63: Verse 25 of The Interwoven Gospels. Mark's object was to clothe Jesus with "royal purple" by words, signs, and wonders as God Incarnate, thus making him acceptable as God Almighty to the Gentile world.

Dr. Luke (Lucanus), "beloved physician" to Paul, a doctor from Antioch and a Greek by birth, is Author of the Third Book, as well as of The Acts of the Apostles. The date is

about A. D. 62; the place is somewhere in Palestine. Dr. Luke's scholarly training made him a research writer of first importance to the Church. He "had perfect understanding of all things from the very first" from eye witnesses of the things of which he wrote, and of "all that Jesus began both to do and to teach, until the Day" in which he returned to Heaven, and sent the Holy Spirit to continue his work. Dr. Luke ranks with Paul in his service to the Church. He revealed the foundational accuracy of Christian Faith; Paul charted the course of the Church and wrote its constitution. Dr. Luke's object was to convince the classic mind of Theophilus, his noble friend and compatriot, that Jesus was both God incarnate and "friend of sinners," and as such the undying hope of humanity.

John, the Apostle, son of Zebedee and brother of James, is Author of the Fourth Book. The date and place of this record are uncertain. The former is about A. D. 78, and the latter probably Ephesus, where tradition has placed him as pastor of the Church. John was first a disciple of John Baptist, and thus knew Jesus from the beginning of his ministry. As Luke wrote fundamental facts of Jesus, so John wrote of his transcendent glory from the Beginning, before the world was; then Incarnate to the End of Time, and on through Eternity. Certainly John, who leaned on Jesus' breast and listened to his heart beat, could write, "God so loved the world" that he gave himself in his Son. John also heard the words of Jesus and saw his mighty works, but, better than these, he beheld the face of the Father in all its tender love and light for his earth-born children.

The Interwoven Gospels thus bring together the fourfold picture of our Lord into one continuous, harmonious, dissolving view from Gabriel's visit to our Lord's return to Heaven. They should be read through at least once a month, and the entire BOOK OF LIFE once every three months.

THE INTERWOVEN GOSPELS
OF
MATTHEW, MARK, LUKE, AND JOHN
—
THE WORD INCARNATE

THE PROLOGUE

In the Beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light.

THE POSTULATE

To the Peoples of All the World: Inasmuch as we all inherit life and death; experience joy and sorrow; suffer sin and seek salvation, there is ecstatic gladness in declaring to you One Almighty God of infinite love, eternal justice, and all creative power in Father, Son and Holy Spirit, as revealed in his infallible Word, the scriptures of his "Book of Life." This Word has convincing witness in the glory of Nature, the history of Mankind, and the searching of the Soul after God.

CHAPTER 1

*The Incarnation. Creative Word,
Life and Light.*

1. In the Beginning was the Word;
And the Word was with God;
And the Word was God!

2. The Word was in the Beginning with God;
All things were created By him, and without him Was not anything made.

3. In him was Life,
And his life is the Only light for men.

4. His Light shone
In world darkness,
And overmastered it,
And the darkness was made
light.
5. This is that True Light,
Which enlighteneth every one
Coming into the world.
6. He was in the world,
And the world was made by
Him, but it knew him not.
7. He came to his own, yet
His own received him not;
But as many as received Him,
To them gave he power
To become the Sons of God;
8. Even to them who believe
By faith in his name,
9. Who are born not of Blood,
Nor of the will of the Flesh,
Nor of the will of Man,
But of the Holy Spirit.
10. The Word became Man
And dwelt among us
Full of Love and Truth;
For we saw his glory, the
Glory of the only
Son of the Father.

CHAPTER 2

*Angelic Announcement to Zacharias
and Mary of the Imminent Birth
of John Baptist and Jesus Christ.*

1. Now, after a long time of silence by God's prophets, there occurred at Je-ru'sa-lem, in the

land of Ju-de'a, during the reign of Her'od the Great, when Cae'sar Au-gus'tus was Em'per-or of Rome, the following prophetic events:

2. There was a priest of God's Temple named Zach-a-ri'as, of the family of A-bi'jah. His wife was of the daughters of Aar'on, and her name was E-lis'a-beth.
3. They were both righteous before God, walking in all the commandments and ordinances of God, blameless.
4. They had no children, because E-lis'a-beth was barren, and they both were well advanced in years.
5. One day while Zach-a-ri'as served in his office and offered incense before the Lord, in the order of his ministration, according to the custom of the priests, he entered into the Temple of the Lord.
6. Meanwhile the multitude of people were praying on the outside; and it was the hour of incense.
7. And there appeared unto Zach-a-ri'as an angel of the Lord, standing on the right side of the altar of incense.
8. And when he saw the angel, he was startled and afraid.
9. But the angel said unto him, Fear not, Zach-a-ri'as, because thy prayers have been heard, and thy wife E-lis'a-beth shall bear thee a son, and thou shalt call his name John.

10. Thou shalt have joy and gladness, and many shall rejoice at his birth.

11. He shall be great in the sight of the Lord, and he shall not drink wine nor strong drink; but he shall be filled with the Ho'ly Spirit from the hour of his birth.

12. Many of the children of Is'ra-el shall he turn unto the Lord their God;

13. And, in the spirit and power of E-li'jah, the prophet, he shall reveal the Mes-si'ah to Is'ra-el, and turn the hearts of the fathers to their children, and the disobedient to the wisdom of the righteous; thus preparing a people for the Mes-si'ah.

14. But Zach-a-ri'as said unto the angel, How shall I know this? I am an old man, and my wife advanced in age.

15. The angel answered and said unto him, I am Ga'bri-el, who stand in the presence of God Almighty; and I was sent to speak unto thee to announce these good tidings.

16. Now, because of thine unbelief, thou shalt be silent and not able to speak unto the day wherein it is fulfilled.

17. The people waited for Zach-a-ri'as, and they wondered why he tarried so long in the sanctuary.

18. When he came out, he could not speak to them; and they understood that he had seen a

vision, because he made signs unto them and was speechless.

19. And when the days of his ministration were ended, he departed unto his own home.

20. Afterward E-lis'a-beth, his wife, conceived, and she secluded herself five months and said, Thus hath the Lord dealt with me in the day wherein he looked upon me, to take away my reproach among men.

Birth of Jesus Christ Foretold

21. Now in the sixth month the angel Ga'bri-el was sent from God into Gal'i-lee, to a city named Naz'a-reth,

22. To a virgin betrothed to a man whose name was Jo'seph, a descendant of Da'vid; and the virgin's name was Ma'ry.

23. Ga'bri-el appeared unto her and said, Hail, thou who art highly favored, the Lord is with thee.

24. And when she saw him, she was disturbed by his words, and wondered at their meaning.

25. The angel said unto her, Fear not, Ma'ry; thou hast found favor with God.

26. Thou shalt conceive, and bear a son, and shalt call his name Je'sus.

27. He shall be great, and shall be called the Son of God Almighty; and the Lord God Most High will give him the throne of his ancestor Da'vid;

28. And he shall reign over the descendants of Ja'cob forever; and of his Kingdom there shall be no end.

29. How can this be? said Ma'ry. I am a virgin and have not yet a husband.

30. The angel answered, The Ho'ly Spirit shall fill thee, and the creative power of God Almighty Most High shall descend upon thee; therefore the child who shall be born of thee will be holy and called the Son of God.

31. And E-lis'a-beth, thy cousin, hath conceived a son in her old age, and this is the sixth month with her who is called barren.

32. There is nothing too hard for God to do, and his word is creative power.

33. And Ma'ry said, I am the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

CHAPTER 3

Ecstasy of Mary and Elisabeth. Birth of John Baptist. Prophecy of Zacharias.

1. Soon after this Ma'ry went from her home quickly into the hill country, to a town in Ju-de'a;

2. And entered into the home of Zach-a-ri'as and greeted E-lis'a-beth.

3. And when E-lis'a-beth heard the salutation of Ma'ry, the babe moved within her, and E-lis'a-

beth was filled with the Ho'ly Spirit;

4. And she cried out with a loud voice, and said unto Ma'ry, Blessed art thou among women, and blessed is thine unborn child.

5. Why this honor, that the mother of my Lord should come unto me?

6. For when thy greeting sounded in mine ears, the child moved within me with delight!

7. And blessed is she who believeth; for that which hath been promised her from the Lord shall be fulfilled.

8. And Ma'ry said, My soul doth magnify the Lord,

9. And my spirit hath rejoiced in God my Savior,

10. Who hath looked upon the low estate of his handmaiden; for from henceforth all ages shall call me blessed.

11. He who is Mighty hath wrought a miracle for me, and holy is his name.

12. His mercy is with them who fear him from generation to generation.

13. He hath wrought victory by his arm; he hath scattered the proud with their own devices.

14. He hath removed the haughty from their thrones and exalted the humble.

15. He hath laden the hungry with gifts, and sent the rich away empty.

16. He helped his servant Is'ra-el,

and hath been merciful, as he promised to have mercy on A'bra-ham and his descendants forever.

17. And Ma'ry abode with E-lis-a-beth sometime, and then returned to her own home.

Birth of John Baptist

18. When E-lis'a-beth's full time came, she gave birth to a son; and when her neighbors and kinsfolk heard how the Lord had blessed her, they rejoiced with her.

19. On the eighth day they came to circumcise the child; and they called him Zach-a-ri'as, after his father;

20. But his mother said, Not so; he shall be called John.

21. They said unto her, There is no one of thy kindred by that name;

22. And they made signs to his father, how he would have him called.

23. He wrote on a tablet, His name is John. And they all wondered why.

24. And immediately the voice of Zach-a-ri'as was restored and his tongue loosed, and he spoke and praised God.

25. And fear came upon all their neighbors; and this report was heard throughout all the hill country of Ju-de'a.

26. And they who heard it thought about it and discussed it, saying, What will this child be? For the power of the Lord was with him.

Prophecy of Zacharias

27. But Zach-a-ri'as, filled with the Ho'ly Spirit, prophesied, and said,

28. Blessed be the Lord God of Is'r-a-el, who hath visited and redeemed his people, and wrought salvation for them.

29. And he hath brought forth for us strength in the house of his servant Da'vid;

30. As he promised by the mouth of his holy prophets, that we should be saved from our enemies, and from all who hate us.

31. And he showed mercy toward our fathers, and remembered his holy covenant,

32. The oath which he sware to our father A'bra-ham, that he would grant unto us deliverance from our enemies that we might serve him without fear,

33. In justice and righteousness all our days.

34. Thou, child, shalt be called the prophet of God Almighty Most High; for thou shalt go before the face of the Lord to make ready his way.

35. To give knowledge of salvation to his people by the remission of their sins,

36. Through the tender mercy of God; whereby the Dawn will break on us from heaven,

37. To give light to them who dwell in darkness, and under the shadow of death, to guide our feet in the way of peace.

38. And the child John grew and became strong in spirit, and he lived in the open places until he began his public ministry to Is'r-a-el.

CHAPTER 4

Joseph's Perplexity. Birth of the Savior-King. Angelic Witness and Heavenly Choir. Faith-filled Action.

1. Now the birth of Je'sus Christ was as follows: When his mother Ma'ry was betrothed to Jo'seph before their marriage, she was found to be with child, as announced by the angel Ga-bri-el.

2. And Jo'seph, her betrothed husband, being a righteous man, and unwilling to expose her to public contempt, thought to end their betrothal privately.

3. But while he was thinking of this, an angel of the Lord appeared unto him in a dream, saying, Jo'seph, son of Da'vid, fear not to take unto thee Ma'ry, thy betrothed wife, for that which is conceived in her is of the Ho'ly Spirit, as she hath told thee.

4. And she will give birth to a son, and thou shalt call his name Je'sus; for he will save his people from their sins.

5. Now all this was done that it might be fulfilled according to the voice of the angel and to the word of I-sa'iah, the prophet, saying,

Behold, a virgin will conceive and bear a son, and they shall call his name Em-man'u-el, which, being interpreted, is, God with us.

6. Then Jo'seph, awakening from sleep, did as the angel of the Lord commanded him, and married Ma'ry, taking her to his own home, but did not live with her as husband until after she gave birth to Je'sus.

Birth of the Savior-King

7. Now in those days there went out a decree from Cae'sar Au-gus'tus, emperor of Rome, that all the people in his Empire should be enrolled for taxation.

8. This was the first enrollment made when Her'od was King of Ju-de'a.

9. And all were going into their own city to be enrolled.

10. Jo'seph also went up from Gal'i-lee, out of the town of Naz'a-reth, into Ju-de'a, to Beth-le-hem, the town of Da'vid, because he was of the house and family of Da'vid;

11. To be enrolled with Ma'ry his wife, who was about to become a mother.

12. And while they were there, the time came when she should give birth to Je'sus.

13. And she brought forth her firstborn son, and wrapped him in cloth, and laid him in a manger, because there was no room for them in the house.

Angelic Witness and Heavenly Choir

14. And there were shepherds staying in the country nearby, keeping watch over their flocks by night.

15. And, lo, the angel of the Lord came upon them and the glory of the Lord shone round about them, and they were filled with fear.

16. And the angel of the Lord said unto them, Fear not; for behold, I bring you good news of great joy, which shall be to all people;

17. For unto you is born this day in the town of Da'vid, a Sav'ior, who is Christ the Lord.

18. And this shall be a sign unto you; ye will find a newborn babe wrapped, and laid in a manger.

19. Then suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

20. Glory to God in the highest and on earth peace and good will among men.

Faith-filled Action

21. And when the angels went away from them into heaven, the shepherds said one to another, Let us go to Beth'le-hem to see this babe whom the Lord hath made known to us.

22. So they came in haste, and finding Jo'seph and Ma'ry, they saw the babe lying in a manger.

23. And when they had seen him, they made known to all what the angels had told them.

24. And all who heard the shepherds were astonished at their story;

25. But Ma'ry remembered all things told her and compared them.

26. The shepherds returned to their flocks, rejoicing and praising God for all they had heard and seen, even as it was told them.

27. And eight days after his birth, when the babe should be circumcised, his name was called Je'sus, because he was so named of God, his Father, by angelic announcement.

CHAPTER 5*Wise Men Seek Jesus. Acceptable Worship. Prophetic Testimony at Presentation of Jesus.*

1. Now after these things, and while they remained at Beth'le-hem during the days of purification, according to the law of Mo'ses, there came Wise Men from the east to Je-ru'sa-lem,

2. Saying, Where is he who is born King of the Jews? For we have seen his star in the east, and have come to worship him.

3. When Her'od the King heard of this, he was troubled and all Je-ru'sa-lem with him.

4. Then he assembled all the chief priests and scribes and de-

manded of them where Christ should be born.

5. And they said unto him, In Beth'le-hem of Ju-de'a; for thus it is written by the prophet Mi'cah,

6. Thou Beth'le-hem, in the land of Ju'dah, art not the least among the princes of Ju'dah, for out of thee will come a Governor who shall rule my people Is'ra-el.

7. Then Her'od secretly called the Wise Men, and learned of them exactly what time the star appeared.

8. And he sent them to Beth'le-hem, and said, Go, and inquire carefully for this young child, and when you have found him, bring me word, that I also may come and worship him.

Acceptable Worship

9. When they had heard the King, they departed; and, behold, the star, which they had seen in the east, went before them, till it came and stood over the place where Je'sus was.

10. And when they saw the star, they rejoiced with exceeding great joy.

11. And they came into the house where Ma'ry was staying, and saw the babe and his mother, and they bowed in worship before him, and, opening their treasures, they presented to him gifts of gold, frankincense, and myrrh.

12. Being warned of God in a

dream that they should not return to Her'od, they departed into their own country another way.

Prophetic Testimony at Presentation of Jesus

13. When the days of Ma'ry's purification were ended, Jo'seph and Ma'ry brought Je'sus to Je-ru-sa-lem to present him to the Lord,

14. As it is written in the law of Mo'ses, Every first-born male shall be called holy to the Lord,

15. And because they were poor, they were permitted to offer a sacrifice of a pair of doves or two young pigeons, according to the law of Mo'ses.

16. There was at that time a man in Je-ru-sa-lem whose name was Sim'e-on, and he was righteous and devout, waiting for the consolation of Is'ra-el, and filled with the Ho'ly Spirit.

17. And the Ho'ly Spirit revealed to him that he should not die before he had seen the Mes-si'ah.

18. Moved by the Spirit, Sim'e-on came into the Temple, and when Jo'seph and Ma'ry brought Je'sus for presentation, he took him into his arms, and praised God, saying,

19. Now, Lord, let thy servant depart in peace, according to thy word, for mine eyes have seen thy Salvation,

20. Which thou hast prepared for the whole world,

21. A Light to guide the Gen-tiles, and a Glory for Is'ra-el.

22. While Jo'seph and Ma'ry were astonished at Sim'e-on's words, he blessed them, saying to Ma'ry,

23. This child is appointed to cause the fall and rise again of many in Is'ra-el, and to be a Sign of Contradiction,

24. That the thoughts of the heart may be revealed; yea, and the sword shall pierce even thine own soul.

25. And Han'nah, a prophetess, the daughter of Pha-nu'el, of the tribe of Ash'er, a widow eighty-four years of age, who had lived faithfully with her husband,

26. Departed not from the temple, but served God with fasting and prayer day and night.

27. And she, also coming to Jo'seph and Ma'ry, gave thanks likewise to the Lord, and spoke of Je'sus to all who were expecting the deliverance of Je-ru'sa-lem.

28. When Jo'seph and Ma'ry had performed all things according to the law of Mo'ses, they returned into Gal'i-lee, to their own town of Naz'a-reth. And Je'sus was vigorous and healthy.

CHAPTER 6

Asylum in Egypt. Herod's Cruel Treachery. Residence at Nazareth. Jesus at Home in His Father's House. Dutiful Son and Skillful Carpenter.

1. Soon after their return, an angel of the Lord appeared to Jo'seph in a dream, saying, Arise, and take the child and his mother and flee into E'gypt, and be thou there until I bring thee word, for Her'od will soon search for the child to kill him.

2. And Jo'seph awoke, and took Ma'ry and Je'sus by night, and went into E'gypt;

3. And they were there until the death of Her'od, that it might be fulfilled according to the prophet Ho-se'a, saying, Out of E'gypt have I called my Son.

Herod's Cruel Treachery

4. Now when Her'od was convinced that the Wise Men would not return to him, he was very angry, and commanded to kill all the male children who were in Beth'le-hem, and in all the borders thereof, from two years old and younger, according to the time when he had inquired of the Wise Men.

5. Then was fulfilled the prophecy of Jer-e-mi'ah, saying,

6. In Ra'mah there were lamentation and weeping, and great mourning, Ra'chel weeping for her children, and she would not be comforted, because they were slain.

Residence at Nazareth

7. But when Her'od was dead, an angel of the Lord, according to

his promise, appeared again to Jo'seph, saying,

8. Take now the child and his mother and return into the land of Is'r-a-el, for they who sought to kill the child are dead.

9. And he took Ma'ry and Je'sus, and returned to the land of Is'r-a-el.

10. But when he knew that Ar-
che-la'u's reigned in Ju-de'a, hav-
ing succeeded his father Her'od,
he was afraid to go there, and
being warned of God in a dream,
he turned aside into Gal'i-lee,

11. And came and dwelt in
Naz'a-reth, a place of obscure
townsmen, that Je'sus, as a
Branch out of the roots, according
to I-sa'iah the prophet, might
grow mighty among men.

12. And Je'sus grew strong and
became wise, and the grace of God
filled him.

*Jesus at Home in His Father's
House*

13. Now his parents were devout
in worship, and went to Je-ru'sa-
lem every year to the feast of the
Passover.

14. And when Je'sus was twelve
years old, they went up according
to the custom of the Feast.

15. When they had fulfilled the
days, they returned, but Je'sus
tarried behind in Je-ru'sa-lem;
yet Jo'seph and Ma'ry knew it
not.

16. They, supposing him to be
with the children of their com-

pany, went a day's journey, about
twenty-five miles, and then they
sought him among their kinsfolk
and acquaintances.

17. But when they found him
not, they returned to Je-ru'sa-lem,
seeking for him there.

18. And after three days they
found him in the Temple, sitting
in the midst of the teachers,
hearing them and asking them
questions.

19. And all who heard him were
astonished at his understanding
and answers.

20. When his parents saw him,
they were amazed, and his mother
said unto him, My son, why hast
thou thus dealt with us? We
have sought thee with great
anxiety.

21. And Je'sus said unto them,
Why did ye search for me? Did
ye not know that I would be in
my Father's House, about his
business? But they did not
comprehend what he said.

*Dutiful Son and Skillful
Carpenter*

22. Then Je'sus went with them,
and came to Naz'a-reth, and was
subject and obedient to them.
And Ma'ry treasured all these
things in her heart.

23. And Je'sus increased in wis-
dom and stature, and in favor
with God and man, working skill-
fully as a carpenter.

CHAPTER 7

John Begins His Ministry. John's Teaching and Practice. John's Testimony to Jesus. Witnesses at the Baptism of Jesus.

1. Now in the fifteenth year of the reign of Ti-be'ri-us Cae'sar, when Pon'ti-us Pi'late was governor of Ju-de'a, and Her'od, ruler of Gal'i-lee, his brother Phil'ip, ruler of I-tu-re'a and of the regions of Trach-o-ni'tis, and Ly-sa'ni-as, ruler of Ab-i-le'ne,

2. And An'nas and Ca'ia-phas were the high priests, the Ho'ly Spirit directed John, the son of Zach-a-ri'as, while he still abode in the open places, to reveal the Mes-si'ah.

3. And he came into all the region around about Jor'dan, and in the open places of Ju-de'a, preaching the baptism of repentence with remission of sins, saying, Repent ye, for the Kingdom of heaven* is at hand.

4. This was fulfillment of the prophecy of Mal'a-chi, who said,

5. Behold, I send my messenger, and he will prepare the way before me; and also that of the prophecy of I-sa'iah, saying, The voice of one crying in the wilderness,

6. Make ready the way of the Lord, and make his path straight.

7. Every chasm shall be filled and every hill shall be leveled; and the crooked shall be made

straight, and the rough roads made smooth;

8. And all mankind shall see the Salvation of God.

9. John came for a witness to Je'sus, that he was the Light of the World, that all might believe through him.

10. John was not that Light, but he was sent to bear witness to Je'sus, the True Light, who lighteth every man coming into the world.

John's Teaching and Practice

11. And multitudes went out to John from Je-ru'sa-lem and Ju-de'a, and all the regions around about,

12. And many were baptized by him in the river Jor'dan, confessing their sins.

13. But when he saw many of the Phar'i-sees and Sad'du-cees coming to his baptism, he said unto them, Ye offspring of vipers, who hath warned you to flee from the wrath to come?

14. Bring forth fruits worthy of repentence, and say not among yourselves, We have A'bra-ham as our father; for I say unto you that God is able of these river stones to raise up children to A'bra-ham.

15. Even now the axe is lying at the root of the trees; every tree which beareth not good fruit shall be cut down and burned.

16. Now John's raiment was

* See Explanatory Note on Heaven, p. xv.

camel-hair cloth, and he wore a leather girdle about his loins, and he did eat locusts and wild honey.

17. Those coming for baptism asked John, saying, What shall we do?

18. He said, He who hath two coats, let him give to him who hath none, and he who hath food, let him do likewise.

19. Then came tax-gatherers to be baptized, and they said to him, Master, what shall we do? He said to them, Exact no more than that which you are lawfully to collect.

20. The soldiers also asked, saying, What shall we do? And he said to them, Do violence to no man, neither accuse any one falsely, and be content with your wages.

John's Testimony to Jesus

21. Now, while the people were in doubt, and all were reasoning in their hearts concerning John, whether or not he were the Mes-si'ah:

22. John said, I indeed baptize you with water, but one mightier than I cometh, whose sandals I am unworthy to unfasten; he will baptize you with the Ho'ly Spirit like fire.

23. His winnowing fan is in his hand to clean his threshing floor, and he will gather the wheat into his garner, but the chaff he will burn with unquenchable fire.

24. And many other things he preached in exhortation to the people.

Witnesses at the Baptism of Jesus

25. Then cometh Je'sus from Gal'i-lee to John at the Jor'dan, to be baptized by him.

26. But John refused, saying, I have need to be baptized by thee. Why cometh thou to me?

27. Je'sus said unto him, Baptize me now, for thus it becometh us to fulfil all righteousness. Then John baptized him.

28. And when Je'sus went up out of the water, immediately the heavens were opened to him, and the Ho'ly Spirit in a bodily form, as a dove, came upon him, and a voice out of Heaven said, This is my beloved Son,* in whom I am well pleased.

CHAPTER 8

The Old Serpent and the New Adam:

1. *The Mess of Pottage.* 2. *A Crossless High Priest.* 3. *Lying Lure of World Power.* John Again Witnesses to Jesus. God's Lamb for World Sin.

1. Then Jesus, about thirty years of age, filled with the Ho'ly Spirit, returned from the Jor'dan, and immediately he was led by the Spirit into the solitary places for forty days and forty nights to be tempted of the Devil.

* See Genealogies in Appendix on p. 506.

2. And he did eat nothing in those days, and afterward he was very hungry.

3. Then the Devil said unto him, If thou art the Son of God, command that these stones become bread;

4. But Je'sus said, It is written in the Law, Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God.

A Bloodless High Priest

5. Then the Devil taketh Je'sus into Je-ru'sa-lem, and, placing him on the parapet of the Temple, said unto him, If thou art the Son of God, cast thyself down and enter the Holiest, for it is written, He will give his angels charge concerning thee, and in their hands they will bear thee up, lest thou shouldst strike thy foot against a stone.

6. Je'sus said unto him, Again it is written, Thou shalt not tempt the Lord thy God.

Lying Lure of World Power

7. Again, the Devil taketh Je'sus to the top of an exceeding high mountain, and showeth him instantly all the kingdoms of the world and their glory;

8. And he said unto Je'sus, All these are under my dominion, and to whom I will I give them. If thou therefore wilt bow down in worship before me and acknowl-

edge my authority, I will give them all to thee.

9. Then Je'sus said to him, Get thee gone, Satan, for God hath written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

10. And the Devil immediately departed from Je'sus, having completed the beginning of his temptations, and instantly angels came and ministered to him.

11. And Je'sus returned in the power of the Ho'ly Spirit into Gal'i-lee.

John Again Witnesses to Jesus

12. Now this is the witness of John, when the Phar'i-sees sent priests and Le'vites from Je-ru'sa-lem to ask him, Who art thou?

13. And he confessed and said, I am not the Mes-si'ah, the Christ of God.

14. Who art thou? they asked. Art thou E-li'jah? And he said, I am not. Art thou the prophet promised by Mo'ses? And he answered, No.

15. Then who art thou? What sayest thou of thyself? We must give an answer to them who sent us.

16. He said, I am the voice of one crying in the open places, Make straight the way of the Lord, as said the prophet I-sa'iah.

17. And they asked him, Why baptizeth thou, if thou be not the

Mes-si'ah, nor E-li'jah, nor that prophet of Mo'ses?

18. John said, I baptize in water, but there standeth one among you whom ye know not.

19. He it is, who coming after me is preferred before me, for he was ever First. Out of his fullness we have all received our gifts; gifts of grace after the gift of Love.

20. For the law was given by Mo'ses, but grace and truth came through Je'sus Christ. No man hath ever seen God Almighty at any time; God's only Son, who is ever with the Father, will reveal him.

21. All this took place at Beth'a-ny, across the Jor'dan, where John was then baptizing.

God's Lamb for World Sin

22. On the next day John saw Je'sus coming to him, and said, Behold the Lamb of God, who will atone for the sin of the world.

23. This is he of whom I said, After me cometh one who is preferred before me, for he was always First.

24. And I knew him not; but that he should be revealed to Is'ra-el, I came baptizing.

25. For God, who sent me to baptize with water, said unto me, Upon whom ye see the Spirit descending and abiding, he it is who baptizeth in the Ho'ly Spirit.

26. And I bear record that I saw the Spirit descend from

Heaven like a dove and abide upon him, and I know that Je'sus is the Mes-si'ah, the Son of God.

CHAPTER 9

Behold, The Lamb of God! The First Disciples Seek Others. Spiritual Investigation. First Recorded Miracle of the Master Chemist.

1. Again, the next day, Je'sus still being at Beth'a-ny, John and two of his disciples were talking together when Je'sus passed, and John said, Behold the Lamb of God!

2. And as they followed him, Je'sus turned, and, seeing them following, he said unto them, What seek ye? They said, Master, where abidest thou?

3. Je'sus said, Come and see. So they went with him, and stayed with him for the day; and it was about four o'clock.

4. One of the two, who heard John speak and followed Je'sus, was An'drew, Si'mon Pe'ter's brother.

First Disciples Seek Others

5. An'drew first findeth his own brother Si'mon, and said unto him, We have found the Mes-si'ah, and he brought him to Je'sus.

6. Now when Je'sus saw him, he said unto him, Thou art Si'mon, the son of John; thou shalt be called Pe'ter.

7. The next day Je'sus went into Gal'i-lee, and he findeth Phil'ip, and said to him, Follow me. Phil'ip's home was in Beth-sa'i-da, where An'drew and Pe'ter dwelt.

Spiritual Investigation

8. Phil'ip found Na-than'a-el, and said to him, We have found him of whom Mo'ses and the prophets did write, Je'sus of Naz'a-reth, the son of Jo'seph.

9. Na-than'a-el said, Can any good thing come out of Naz'a-reth? Phil'ip said, Come and see.

10. When Je'sus saw Na-than'a-el coming to him, he said, Here is an Is'ra-el-ite, indeed, in whom is no deceit!

11. Na-than'a-el said, How knowest thou me? Je'sus said, Before Phil'ip called, when thou wast under the fig tree, I saw thee.

12. Na-than'a-el said unto him, Rab'bi, thou art the Son of God; thou art the King of Is'ra-el.

13. Je'sus said unto him, Because I said unto thee, I saw thee under the fig tree, thou hast believed. Thou shalt see greater things than that;

14. Indeed I say unto you, Hereafter ye shall see Heaven opened, and the angels of God ascending and descending upon the Son of Man.

First Recorded Miracle of the Master Chemist

15. Two days after this there was a wedding in Ca'na of Gal'i-

lee, and Je'sus and his mother were there; and his disciples were invited.

16. And when the wine skins were empty, his mother said unto Je'sus, They have no more wine.

17. Je'sus said, Woman, what have I to do here with thee? Mine hour hath not yet come.

18. His mother said unto the servants, Do whatever he commands you.

19. There were set there six stone waterpots, after the manner of the purifying of the Jews, each holding about fifteen or twenty gallons.

20. Je'sus said unto the servants, Fill the waterpots with water, and they filled them to the brim.

21. Then he said, Draw out now, and bear to the Master of the feast, and they did so.

22. And when the ruler of the feast had tasted the water that Je'sus had made wine, and knew not whence it came, though the servants who drew the water knew, the Master called the bridegroom,

23. And said unto him, Every one at the beginning of a feast doth first serve good wine, and when the guests have drunk freely, then that which is inferior; but thou hast withheld the good wine until now.

24. This beginning of miracles did Je'sus in Ca'na of Gal'i-lee, and evidenced his glory; and his

disciples believed in him, and his fame spread abroad in all the regions around Gal'i-lee.

25. After this he went to Ca-per-na-um with his mother, his brothers and his disciples, and remained there a short time.

CHAPTER 10

Jesus Drives Mammon from God's House. The Master Builder. Jesus Teaches the Teacher.

1. *Blind Until Born Again.* 2. *The Only Passport to Heaven.* 3. *The Incomprehensible Love.* 4. *Condemnation and Its Cause.*

1. Then, as the Jew'ish Passover was near, Je'sus went up to Je-ru'sa-lem.

2. And he found inside the Temple, even in its courts, them who sold oxen and sheep and doves, and the changers of money at their tables;

3. And he made a whip of cords, and drove them all out of the Temple, together with the sheep and the oxen, and he scattered the coins of the money changers and overturned the tables;

4. And he said unto them who sold doves, Take these things away; make not my Father's House a house of merchandise.

5. Then his disciples remembered that it was written in the Psalms, The zeal of thine house hath eaten me up.

The Master Builder

6. The Phar'i-sees in anger said unto Je'sus, What sign can you show us for using such authority?

7. Je'sus said to them, Destroy this temple, and in three days I will raise it up.

8. They replied, It required forty-six years to build this Temple, and wilt thou rear it again in three days? But he spoke of the temple of his body, which they did not comprehend.

9. After Je'sus had risen from the dead, his disciples remembered this saying, and they believed the scripture, and understood what Je'sus had said.

10. And many believed in him when they saw his fearless action, but Je'sus did not trust himself to them, because he knew the thoughts of all men,

11. And needed not that any one should tell him about them, for he read their minds.

Jesus Teaches the Teacher

12. While Je'sus was at the Passover, a Phar'i-see, named Nic-o-de'mus, a ruler of the Jews, came to Je'sus by night, and said unto him,

13. Rab'bi, we know that thou art a teacher come from God, for no man could do what thou hast done, unless God be with him.

Blind Until Born Again

14. Je'sus said, Truly, truly, I say unto thee, Except a man be

born again he cannot see the kingdom of God.

15. Nic-o-de'mus said unto him, How can a man be born when he is old? Can he be born an infant the second time?

The Only Passport to Heaven

16. Je'sus said, Truly, truly, I say unto thee, Except a man be born of water and of the Ho'ly Spirit, he cannot enter into the kingdom of God.

17. That which is born of man is flesh, but that which is born of God is Spirit. Be not perplexed that I said unto thee, Ye must be born again;

18. The wind bloweth where it will, and thou hearest the sound of it, but thou knowest not whence it cometh nor whither it goeth; so is every one who is born of the Ho'ly Spirit.

19. Nic-o-de'mus said unto him, How can such things be?

20. Je'sus said, Art thou a teacher in Is'ra-el, and knowest not these things? Truly, truly, I say unto thee, We speak that which we know, and witness to what we have seen, and yet ye doubt our testimony.

21. If ye believe not the earthly things which I have told you, how shall ye believe if I tell you of the heavenly things?

22. No man hath ascended up to Heaven but he who came down

from Heaven, even the Son of man, who is from Heaven.

23. And as Mo'ses lifted up the serpent in the wilderness, even so the Son of man must be lifted up, that whosoever believeth in him should not perish but have eternal life.

The Incomprehensible Love

24. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life.

25. For God sent not his Son into the world to judge it to condemnation now, but that the world through him might be saved.

Condemnation and Its Cause

26. Whosoever believeth in him is not condemned; but whosoever believeth not is condemned in judgment already, because he hath not believed in the only begotten Son of God.

27. And this is that condemnation, the True Light having come into the world, men love darkness rather than light, because their deeds are sinful.

28. For every one who doeth evil hateth the light, nor cometh to the light, lest his deeds should be reproved;

29. But he who doeth righteousness cometh to the light, that it may be evident that he laboreth for God.

CHAPTER 11

John Announces Jesus as Messiah.

1. After the Passover, Je'sus and his disciples went into the land of Ju-de'a, and he tarried with them while they baptized, but Je'sus himself did not baptize.

2. And John also was baptizing at E'non near to Sa'lim, because there was much water there; and many came and were baptized, for John was not yet imprisoned by Her'od.

3. Then there was a discussion between some of John's disciples and the Phar'i-sees about ceremonial purifying.

4. And they came to John, and said unto him, Rab'bi, he who was with thee beyond the Jor'dan, to whom thou didst witness, he also baptizeth, and all men go to him.

5. John said, A man can gain nothing except that which is given him from Heaven.

6. Ye can bear me witness that I said, I am not the Mes-si'ah, the Christ of God, but that I am sent to announce him.

7. He who hath the bride is the bridegroom, but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly when he hears the bridegroom's voice. This my joy is therefore fulfilled. Je'sus must increase, but I must decrease.

8. He cometh from Heaven and is above all, but he who is of the

earth is earthy, and speaketh the language of men.

9. Je'sus cometh from Heaven and speaketh the words of God, and he hath heard and seen God, yet few believe him.

10. But whosoever hath received his testimony and believeth in him, hath the seal of God that it is true.

11. For the Mes-si'ah, whom God hath sent, speaketh the words of God, because God filled him with the Ho'ly Spirit, without measure.

12. The Father loveth his Son, and hath given all things into his hands.

13. He who believeth in the Son hath everlasting life, but he who believeth not the Son shall not see life, for the wrath of God abideth on him in judgment.

CHAPTER 12

Jesus Weary but Still Working.

Creative Flowing Water. The Only True Worship. Home Missionary Work. Workmen Wanted.

1. When therefore Je'sus knew that the Phar'i-sees had heard that he was baptizing more disciples than John, although he himself did not baptize, he left Ju-de'a and returned into Gal'i-lee.

2. And he had to pass through Sa-ma'ri-a, and on his way he came to Sy'char, a Sa-mar'i-tan town near the plot of ground

which Ja'cob gave to his son Jo'seph; and Ja'cob's well was there.

3. Je'sus, being wearied with his journey, and travel-stained as he was, sat down beside the well, while his disciples went into the town to buy food; and it was about noon.

4. Then cometh a Sa-mar'i-tan woman from Sy-char to draw water. Je'sus said unto her, Woman, give me to drink.

5. The woman said unto him, How is it that thou, being a Jew, asketh drink of me, who am a woman of Sa-ma'ri-a? Knowest thou not the enmity between us?

6. Je'sus said unto her, If thou knewst the gift of God, and who he is who hath said to thee, Give me to drink, thou wouldest have asked of him and he would have given thee flowing water.

7. The woman said unto him, Sir, thou hast nothing to draw with, and the well is deep; whence then hast thou that flowing water?

8. Art thou greater than our father Ja'cob, who gave us this well, and drank thereof, he and his children and his cattle?

Creative Flowing Water

9. Je'sus said unto her, Whosoever drinketh of this well-water shall thirst again;

10. But whosoever drinketh of the water which I shall give him shall never thirst, for the water

which I shall give him shall become in him a well of flowing water springing up into everlasting life.

11. The woman said unto him, Sir, give me this water, that I thirst not nor come hither to draw.

12. Je'sus said, Go, call thy husband, and come here. . . . The woman answered, I have no husband.

13. Je'sus said unto her, Thou hast said in truth, I have no husband;

14. For thou hast had five husbands, and he whom thou hast now is not thy husband.

15. The woman said unto him, Sir, I perceive that thou art a prophet.

16. Our fathers worshipped in mount Ger'i-zim, but ye say that in Je-ru'sa-lem is the place where men should go to worship.

The Only True Worship

17. Je'sus said unto her, Woman, believe me, the hour cometh when ye will not worship at mount Ger'i-zim, nor men worship the Father in Je-ru'sa-lem.

18. Ye worship that which ye know not; we know whom we worship, for salvation is from the Jews.

19. But the hour cometh, and now is, when the true worshipper will worship the Father in spirit and in truth anywhere, for the Father seeketh such to adore him.

20. God is a Spirit, and they who worship him must worship him in spirit and in truth.

21. The woman said unto him, I know that the Mes-si'ah cometh, who is called Christ; when he has come, he will tell us all things. Je'sus said unto her, I who speak to thee am he.

22. Then cometh his disciples, and they were surprised that he talked with the woman, yet no one said to him, What seeketh thou? or, Why talkest thou with the woman?

Home Missionary Work

23. When they came, the woman left her waterpot by the well, and returned to the town, and said to the men,

24. Come, see a man who told me all things that I ever did, is not he the Christ? Then they came out of the town to see Je'sus.

25. Meanwhile the disciples urged Je'sus to eat, saying, Master, eat. But he said unto them, I have meat to eat that ye know not about.

26. The disciples said one to another, Hath any one brought him anything to eat?

27. Je'sus said unto them, My meat is to do the will of my Father who sent me, and to finish his work.

Workmen Wanted

28. Do not say, There are yet four months until harvest. For

I say unto you, Lift up your eyes and look on the fields, for they are now full-ripe for the harvester.

29. He who reapeth receiveth wages, and gathereth sheaves unto eternal life, that both he who soweth and he who reapeth may rejoice together.

30. Herein is that saying of Job true, One soweth, and another reapeth.

31. I will send you into this field to reap the grain whereon ye have not labored; others have sown, and ye are to garner.

32. And many of the Sa-mar-i-tans of Sy'char believed on Je'sus because the woman had testified, He told me all that I ever did.

33. So when they were come unto him, they besought him to come and stay with them; and he did, and abode there two days. And many more believed because of what Je'sus said to them.

34. Then said they unto the woman, Now we believe, not because of thy saying, for we have heard him ourselves, and we know he is indeed the Christ, the Savior of the world.

CHAPTER 13

Evil Smites Righteousness. True Light of the World. Health Through His Word. Jesus Stirs Nazareth.

1. Now Her'od, the governor of Gal'i-lee, had arrested John and bound him and cast him into

prison because he had reproved Her'od for marrying his brother Phil'ip's wife, and for all the other evil things he had done.

2. And when he would have put John to death, he feared the multitude, because they believed John to be a prophet.

True Light of the World

3. When Je'sus heard that John was imprisoned, he withdrew into Gal'i-lee, and leaving Naz'a-reth, he came and dwelt in Ca-per'na-um, which is by the sea, in the borders of Zeb'u-lun and Naph'ta-li;

4. That it might be fulfilled which was written by I-sa'iah, the prophet, saying, The land of Naph'ta-li and Zeb'u-lun, toward the sea, beyond the Jor'dan, Gal'i-lee of the Gen'tiles;

5. The people who sat in darkness saw a great light, and to them who sat in the region and shadow of death, to them did the true Light arise.

6. From that time began Je'sus to preach, and to say, Repent ye, for the kingdom of heaven is at hand. And his fame went throughout all the region around about, and he taught in their synagogues, acclaimed by all who heard him.

Health Through His Word

7. And he came again to Ca'na, where he made the "waterwine."

For he said, A prophet hath no honor in his own country.

8. And the Gal-i-le'ans received him gladly, having seen all things which he did in Je-ru'sa-lem at the Passover Feast.

9. Now there was at Ca-per'na-um a certain officer of Her'od the king, whose son was sick. When he heard that Je'sus had come out of Ju-de'a into Gal'i-lee,

10. He came to him at Ca'na, and begged him to come down and heal his son, for he was at the point of death.

11. Je'sus therefore said unto him, Unless ye see signs and wonders, ye will not believe.

12. The officer said piteously, Lord, come down ere my child die.

13. Je'sus said unto him, Return alone; thy son liveth. And he believed Je'sus, and began his journey home.

14. And on the next day as he was on the way, his servants met him, saying, Master, thy son liveth.

15. Then he inquired of them when he began to recover. They said unto him, Yesterday at one o'clock the fever left him.

16. Thus the father knew that it was at that time when Je'sus said unto him, Thy son liveth; and he and his household believed in Je'sus.

17. This is the second miracle that Je'sus did in Ca'na of Gal'i-lee.

Jesus Stirs Nazareth

18. And Je'sus came to Naz'a-reth, where he had been brought up, and, as his custom was, he went into the synagogue on the Sabbath day, and stood up to read.

19. And there was delivered unto him the book of the prophet I-sa'iah. And when he opened the book, he found the place where it was written,

20. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, to recover sight to the blind, to set at liberty them who are oppressed, and to preach the acceptable year of the Lord.

21. And he closed the book, and he gave it again to the attendant, and sat down. And they all looked intently upon him.

22. And, beginning, he said unto them, This day is this scripture fulfilled in your ears.

23. And all bare him witness, and wondered at his gracious words. And they said, Is not this Jo'seph's son, the carpenter?

24. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; do here in thine own country all we have heard you did in Ca-per'na-um.

25. And he said, Truly I say

unto you, No prophet is accepted in his own country.

26. But I tell you of a truth, many widows were in Is'ra-el in the days of E-li'jah, when the heaven was shut up three years and six months, when great famine was throughout all the land;

27. But unto none of them was E-li'jah sent, except to a widow of Zar'e-phath, a city of the land of Si'don.

28. And many lepers were in Is'ra-el in the time of E-li'sha, the prophet: and none of them was cleansed, saving Na'a-man the Syr'i-an.

29. And all they in the synagogue, when they heard these things, were filled with wrath,

30. And rose up, and thrust him out of the town, and led him unto the brow of the hill whereon the town was built, that they might cast him down headlong.

31. But he passing through the midst of them went his way,

32. And leaving Naz'a-reth, he went down to Ca-per'na-um and abode there.

CHAPTER 14

Men Answer Jesus' Call. The Gospel Net for Men. Demon Witness to Divinity. The Great Physician.

1. Je'sus, walking along by the sea of Gal'i-lee, saw two brothers, Si'mon, whom he had named

Pe'ter, and An'drew, casting a net into the sea, for they were fishermen.

2. And he said unto them, Come ye and follow me, and I will make you fishers of men. And immediately they ceased fishing and followed him.

3. Going a short distance, Je'sus saw James and John, the sons of Zeb'c-dee, in a boat with their father, mending their nets.

4. And he called them, and they quickly left their father in the boat with the hired servants, and followed him.

5. And on the next day, as the people pressed upon Je'sus to hear the word of God, he stood by the lake of Gen-nes'a-ret,

6. And saw two boats ashore by the lake, but the fishermen were gone out of them, and were washing their nets.

7. And he entered into one of the boats, which was Si'mon's, and commanded him to row out a little from the land. And he sat down and taught the people from the boat.

The Gospel Net for Men

8. Now when he had ceased speaking to the multitude, he said unto Si'mon, Launch out into the deep and let down your nets for a draught.

9. And Si'mon said unto him, Master, we have toiled all the night, and have taken nothing;

nevertheless at thy word I will let down the net.

10. And when they had done this, they enclosed a great number of fishes, so that their net broke.

11. And they beckoned unto their partners, who were in the other boat, that they should come and help them. And they came and filled both boats, so that they began to sink.

12. When Si'mon saw it, he fell down at Je'sus' knees, saying, Depart from me; for I am a sinful man, O Lord.

13. For he was astonished, and all who were with him, at the number of fishes which they had taken;

14. And so were James and John, the sons of Zeb'e-dee, who were partners with Si'mon. And Je'sus said unto Si'mon, Fear not; from henceforth thou shalt catch men.

15. And when they had brought their boats to land, they left all and followed him.

Demon Witness to Divinity

16. Then Je'sus returned to Ca-per'na-um, and on the Sab'-bath day he entered into the synagogue and taught.

17. And they were amazed at his teaching, for he taught them with authority, and not by rote as the scribes.

18. Now there was in the synagogue a man who had a spirit of

an unclean demon, and he cried out with a loud voice,

19. Saying, Let us alone; what have we to do with thee, thou Je'sus of Naz'a-reth? Art thou come to destroy us? I know thee that thou art the Holy One of God.

20. And Je'sus rebuked him, saying, Hold thy peace, and come out of him. And when the demon had convulsed him in their midst, he came out of him with a loud cry, but hurt him not.

21. And they were all amazed, and spoke among themselves, saying, What a word is this! For with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about.

The Great Physician

22. And he arose and came from the synagogue, and entered into Si'mon's house. And Si'mon's mother-in-law was taken with a great fever; and they besought him for her.

23. And he stood over her and rebuked the fever, and it left her; and immediately she arose and ministered unto them.

24. Now, at the end of the Sab-bath, when the sun was set, all they who had any sick with different diseases brought them unto him; and he laid his hands on every one of them and healed them.

25. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he, rebuking them, would not let them speak, for they knew that he was Christ;

26. That it might be fulfilled which was written by I-sa'iah the prophet, saying, He himself took our infirmities, and bore our sickness.

CHAPTER 15

Early Morning Prayer. Acute Leprosy Cleansed. Four-handed Help to Health. Levi Becomes Matthew. Tonic of Christ's Presence.

1. On the next morning after the Sab'bath, arising a great while before day, Je'sus went out into a solitary place and prayed.

2. And Si'mon and they who were with him followed him, and when they found him, they said unto him, All men seek thee.

3. Je'sus said unto them, Let us go also into the next towns, that I may preach there, for that is why I came here.

4. And the multitudes sought him, and would have detained him, so that he could not go from them.

5. But Je'sus said unto them, I must preach the good news of the Kingdom of God to the other towns, for that is what I was sent to do.

6. And he went teaching in their synagogues throughout all Gal'i-lee, healing all manners of sickness and disease, and casting out devils.

Acute Leprosy Cleansed

7. Outside one of the towns there was a man with acute leprosy, full of sores, and when he saw Je'sus, he fell on his face and worshipped him, and begged him, saying, Lord, if thou wilt, thou canst make me clean.

8. And Je'sus, moved with compassion, put forth his hand and touched him, saying, I will; be thou clean.

9. And as soon as he had spoken, immediately the leprosy departed from the man and he was cleansed.

10. And Je'sus strictly charged him, saying, See thou say nothing to any man, but go thy way immediately, show thyself to the priest, and offer for thy cleansing those things which Mo'ses commanded, as evidence of thy cure.

11. But he began to publish it much, and to blaze abroad the matter, insomuch that Je'sus could no more openly enter into the city, but was without in lonely places, and people came to him from every direction.

Four-handed Help to Health

12. Again Je'sus entered into Ca-per'na-um after some days; and it was known that he was at home.

13. And immediately many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door, and he preached the word unto them.

14. And four men came unto him, bringing a helpless paralytic on a bed.

15. But when they could not enter the house where Je'sus was, they went upon the roof, and, removing the tile, they let down the bed on which the sick man lay.

16. When Je'sus saw their faith, he said unto the sick man, Son, thy sins be forgiven thee.

17. But there were certain of the scribes sitting there, Phar'i-sees and doctors of the law, reasoning in their hearts, and saying,

18. Why doth this man thus speak blasphemies? Who can forgive sins but God only?

19. And immediately Je'sus perceived in his spirit that they so reasoned within themselves, and he said unto them, Why reason ye these things in your hearts?

20. Which is easier to say to this sick paralytic, Thy sins be forgiven thee; or to say, Arise, take up thy bed and walk?

21. But that ye may know that the Son of man hath power on earth to forgive sins, speaking to the man he said,

22. I say unto thee, Arise, take up thy bed, and go thy way into thine house.

23. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion; we have seen strange things today.

Levi Becomes Matthew

24. And Je'sus went forth again by the sea-side; and all the multitude resorted unto him, and he taught them.

25. And, as Je'sus journeyed, he saw Le'vi, the son of Al-phe'us, also known as Mat'thew, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

26. And Le'vi made Je'sus a great feast in his own house; and there was a great company of publicans and of others who sat down with them.

27. But the scribes and Phar'i-sees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

28. And Je'sus said unto them, They who are whole need not a physician; but they who are sick.

29. I came not to call the righteous, but sinners to repentance.

30. But go ye and learn what Ho-se'a meant when he said, I will have mercy, and not sacrifice,

Tonic of Christ's Presence

31. Soon thereafter the disciples of John came to Je'sus, saying,

Why do we and the Phar'i-sees fast oft, but thy disciples fast not?

32. And Je'sus said unto them, Can the sons of the bridechamber fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

33. But the days will come, when the bridegroom shall be taken away from them, and then will they fast in those days.

34. And he spoke also this parable unto them, No man seweth a piece of new cloth on an old garment; else the new piece that filled it up teareth away from the old, and the rent is made worse.

35. And no man putteth new wine into old wine-skins; else the new wine doth burst the skins, and the wine is spilled, and the skins perish; but new wine must be put into new wine-skins.

36. And no man having drunk old wine desireth new, for he saith, The old is better.

CHAPTER 16

Sin, Sickness and Health. Jesus Defends His Work and Explains His Mission. Threefold Convincing Witness.

1. Soon thereafter Je'sus went up to Je-ru'sa-lem.

2. Now there is at Je-ru'sa-lem by the sheep market a pool, which is called in the He'brew tongue Be-thes'da, having five porches.

3. In these lay a great multitude of impotent folk who were blind, halt, withered, waiting for the moving of the water.

4. For it was thought that an angel went down at a certain season into the pool, and troubled the water; whosoever then first stepped in after the troubling of the water was made whole of whatsoever disease he had.

5. And a certain man was there who had an infirmity thirty-eight years.

6. When Je'sus saw him lie, and knew that he had been now a long time in that condition, he said unto him, Wilt thou be made whole?

7. The impotent man said unto him, Sir, I have no man to put me into the pool when the water is troubled; but while I am coming, another steppeth down before me.

8. Je'sus said unto him, Rise, take up thy bed, and walk.

9. And immediately the man was made whole, and took up his bed, and walked; and the same day was the Sabbath.

10. The Phar'i-sees therefore said unto him who was cured, It is the Sabbath day, and it is not lawful for thee to carry thy bed.

11. He said unto them, He who made me whole; the same said unto me, Take up thy bed and walk.

12. Then asked they him, Where

is the man who said unto thee; Take up thy bed and walk?

13. And he who was healed knew not who it was, for Je'sus had moved away, a multitude being in that place.

14. Afterward Je'sus found him in the Temple, and said unto him; Behold, thou art made whole; sin no more, lest a worse thing come unto thee.

Jesus Defends His Work and Explains His Mission

15. Then the man departed, and told the scribes that it was Je'sus who had made him whole.

16. Therefore did the Phar'i-sees persecute Je'sus, and sought to slay him, because he had done these things on the Sabbath day.

17. But Je'sus said unto them, My Father worketh hitherto, and I work.

18. Therefore the Phar'i-sees sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.

19. Then Je'sus said unto them, Truly, truly, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for whatsoever things he doeth, these also doeth the Son likewise.

20. For the Father loveth the Son, and sheweth him all things that he himself doeth; and he

will show him greater works than these, that ye may marvel.

21. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.

22. For the Father judgeth no man, but hath committed all judgment unto the Son,

23. That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father who hath sent him.

24. Truly, truly, I say unto you, he who heareth my word, and believeth on the Father who hath sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25. Truly, truly, I say unto you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and they who hear shall live.

26. For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27. And hath given him authority to execute judgment also, because he is the Son of man.

28. Marvel not at this; for the hour is coming in which all who are in the graves will hear his voice,

29. And will come forth; they who have done good, unto the resurrection of Life; and they who have done evil, unto the resurrection of damnation.

30. I can of mine own self do nothing; as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father who hath sent me.

Threecold Convincing Witness

31. If I bear witness of myself, my witness is not trustworthy, but here is another who beareth witness of me; and I know that the Father's witness of me is true.

32. Ye sent unto John, and he also witnessed unto the truth. But I need not testimony from man; but these things I say that ye might be saved.

33. John was a burning and a shining light; and ye were willing for a season to rejoice in his light.

34. But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me.

35. And the Father himself, who hath sent me, hath borne witness of me at John's baptism. Ye have neither heard his voice at any time, nor seen his shape.

36. And ye have not his word abiding in you; for whom he hath sent, him ye believe not.

37. Search the scriptures; for in them ye think ye have eternal life; and these are they which testify of me. Yet ye will not

come unto me, that ye might have life.

38. Yet I receive not honor from men, but I know you, that ye have not the love of God in you.

39. I am come in my Father's name, and ye receive me not; if another comes in his own name, him ye will receive.

40. How can ye believe, who receive honor one of another, and seek not the honor that cometh from God only?

41. Do not think that I shall accuse you to the Father; there is one who accuseth you, even Mo'ses, in whom ye trust.

42. For had ye believed Mo'ses, ye would have believed me, for he wrote of me.

43. But if ye believe not his writings, how will ye believe my teaching?

CHAPTER 17

The Sabbath for Man to Glorify God. Home of Jesus and Various Healings.

1. Soon after that Je'sus was on his way to a synagogue on the Sabbath day. And they passed by a grainfield; and his disciples being hungry, began to pluck the grain and to eat.

2. But when the Phar'i-sees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day.

3. But Je'sus said unto them, Have ye not read what Da'vid did when he was hungry, and they who were with him;

4. How he entered into the house of God, in the days of A-bi'a-thar, who was High Priest, and did eat the showbread, which was not lawful for him to eat, neither for them who were with him, but only for the priests?

5. Or have ye not read in the law, how that on the Sabbath days the priests in the Temple break the Sabbath, and are blameless?

6. But I say unto you, Now in this place is one greater than the Temple and the priests. For the Son of man is Lord even of the Sabbath day.

7. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned those who are not guilty.

8. For the Sabbath was made for man, and not man for the Sabbath.

9. And when Je'sus departed from the place, he went into their synagogue; and there was a man there whose right hand was withered.

10. And the scribes and Phar'i-sees watched Je'sus, whether he would heal on the Sabbath day, that they might find an accusation against him.

11. But he knew their thoughts,

and said to the man who had the withered hand, Rise, and stand forth in the midst. And he arose and stood forth.

12. But the Phar'i-sees asked Je'sus, saying, Is it lawful to heal on the Sabbath days?

13. Then Je'sus said unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?

14. And he said unto them, What man among you, having a sheep, and it fall into a pit on the Sabbath day, will not lay hold on it and lift it out?

15. How much more precious then is a man than a sheep? Therefore it is lawful to do well on the Sabbath days.

16. But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he said unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other.

17. But his enemies were filled with madness, and communed one with another what they might do to Je'sus.

18. And the Phar'i-sees went forth, and immediately took counsel with the Her'o-di-ans against him, how they might destroy him. But when Je'sus knew it, he withdrew himself from thence.

Fame of Jesus and Various Healings

19. And Je'sus went about all Gal'i-lee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

20. And his fame went throughout all Syr'i-a; and they brought unto him all sick people who were taken with various diseases and torments, and those who were possessed with devils, and those who were lunatics and those who were paralyzed; and he healed them.

21. And there followed him great multitudes of people from Gal'i-lee, and from De-cap'o-lis, and from Je-ru'sa-lem, and from Ju-de'a, and from beyond the Jor'-dan.

22. And Je'sus warned them that they should not make him known; that it might be fulfilled which was spoken by I-sa'iah the prophet, saying,

23. Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; I will put my Spirit upon him, and he shall show judgment to the Gen'tiles.

24. He shall not strive nor cry; neither shall any man hear his voice in the streets.

25. A bruised reed he will not break, and a smouldering wick he will not quench, till he triumphs

in victorious judgment. And in his name shall the Gen'tiles trust.

26. But Je'sus withdrew himself with his disciples to the sea; and a great multitude followed him.

27. And he asked his disciples to provide a small boat for him in order to escape the crush of the multitude.

28. Because he had healed many, they who had plagues pressed upon him to touch him.

29. And the whole multitude sought to touch him; for there went virtue out of him, and healed them all.

30. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

31. And he sternly charged them that they should not make him known.

CHAPTER 18

Personnel of the Apostolic Cabinet, and Constitution of the Kingdom.

1. And in those days Je'sus went out into a mountain to pray, and continued all night in prayer to God.

2. And when it was day, he called unto him his disciples; and of them he chose twelve, whom he named Apostles;

3. And he ordained them, that they should be with him, and that he might send them forth to preach,

4. And to have power to heal sicknesses, and to cast out devils. Now these are their names: Si'mon, whom he surnamed Pe'ter;

5. James and John, the sons of Zeb'e-dee, whom he surnamed Bo-a-ner'ges, which is, The Sons of Thunder;

6. And An'drew, and Phil'ip and Bar-thol'o-mew, and Mat'thew the publican, and Thom'as, and James the son of Al-phe'us, and Thad-de'u's, and Si'mon the Ca-naan-ite, and Ju'das Is-car'i-ot, who betrayed him.

7. And Je'sus came down from the mountain with his Apostles and stood in the plain; and the company of his disciples, and a great multitude of people out of all Ju-de'a and Je-ru'sa-lem, and from the seacoast of Tyre and Si'don, who came to hear him, were there to be healed of their diseases; and they were healed every one.

Beatitudes for the Born-again

8. And seeing the multitudes, he went upon a hillock and sat down, and his Apostles came unto him; and he looked upon them and said:

9. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

10. Blessed are they who mourn, for they shall be comforted.

11. Blessed are the meek, for they shall inherit the earth.

12. Blessed are they who do hunger and thirst after righteousness, for they shall be filled.

13. Blessed are the merciful, for they shall obtain mercy.

14. Blessed are the pure in heart, for they shall see God.

15. Blessed are the peacemakers, for they shall be called the children of God.

16. Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

17. Blessed are ye, when men revile you, and persecute you, and say all manner of evil against you falsely, for my sake.

18. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets who were before you.

Spiritual Salt and Light

19. Ye are the salt of the earth, but if the salt have lost its flavor, what will restore it again? It is thenceforth good for nothing, and is cast out and trodden under foot of men.

20. Ye are the light of the world. A city that is set on a hill cannot be hid.

21. Neither do men light a candle and put it under a cover, but on a candlestick; and it giveth light unto all who are in the house.

22. Let your light so shine before men, that they may see your good

works, and glorify your Father who is in heaven.

Beatitudes and Woes for the Multitude

23. And he lifted up his eyes to the multitude, and said, Blessed be ye poor; for yours is the kingdom of heaven.

24. Blessed are ye who hunger now; for ye shall be filled. Blessed are ye who weep now; for ye shall laugh.

25. Blessed are ye, when men hate you, and when they separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake.

26. Rejoice ye in that day, and leap for joy; for great is your reward in Heaven; for in like manner did their fathers unto the prophets.

27. But woe unto you who are rich! for ye have received your consolation.

28. Woe unto you who are full! for ye will hunger. Woe unto you who laugh now! for ye will mourn and weep.

29. Woe unto you when all men speak well of you! for so did their fathers to the false prophets.

Endurance and Exactness of the Word

30. Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil.

31. For truly I say unto you, Till heaven and earth pass, one letter or one comma shall in no wise pass from the law, till all be fulfilled.

32. Whosoever therefore breaks one of these least commandments, and teaches men so, will be called the least in the kingdom of heaven; but whosoever keeps them and teaches them, the same shall be called great in the kingdom of heaven.

33. For I say unto you, Unless your righteousness exceeds the righteousness of the scribes and Phar'i-sees, ye shall in no case enter into the kingdom of heaven.

The Incense of Brotherly Reconciliation

34. Ye have read in the Law, Thou shalt not kill; and whosoever kills shall be in danger of death;

35. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of Court judgment; and whosoever vilifies his brother, shall be in danger of the Council; but whosoever saith, Thou fool, and utterly condemns his brother, shall be in danger of Hell fire.

36. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee,

37. Leave there thy gift before the altar, and go thy way; first

be reconciled to thy brother, and then come and offer thy gift, and thus be reconciled to God.

38. Therefore agree with thy creditor quickly when thou meet with him; lest at any time he deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

39. Truly I say unto thee, Thou shalt by no means come out thence, till thou hast paid the last cent.

CHAPTER 19

Constitution Continued.

Spiritual Surgery and Marriage

1. Ye have read in the Law, Thou shalt not commit adultery; but I say unto you, Whosoever looketh on a woman with carnal desire in his mind already hath committed adultery with her in his heart.

2. Therefore if thy right eye snare thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Hell.

3. And if thy right hand snare thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Hell.

4. The Law saith, Whosoever shall put away his wife, let him give her a writing of divorce;

5. But I say unto you, Whosoever puts away his wife, except for unchastity, causeth her to commit adultery; and whosoever marries her who is divorced committeth adultery.

Sincere, Simple Truth

6. Again, ye have heard that it hath been said in the Law, Thou shalt not perjure thyself, but shalt perform unto the Lord thine oaths;

7. But I say unto you, Swear not at all; neither by Heaven, for it is God's throne;

8. Nor by the earth, for it is his footstool; neither by Je-ru-sa-lem, for it is the city of God, the Universal King.

9. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

10. But let your communication be, Yea, yea; or, Nay, nay; for whatever is more than these cometh of evil intent.

The Supreme Test of Christ-Likeness

11. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth;

12. But I say unto you, Resist not evil; but whosoever smites thee on thy right cheek, turn to him the other also.

13. And if any man sues thee at law, and takes away thy coat, let him have thy cloak also. And

whosoever compels thee to go a mile, go with him two.

14. Give to him who asketh thee, and from him who would borrow of thee, turn not thou away.

15. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

16. But I say unto you, Love your enemies, bless them who curse you, do good to them who hate you, and pray for them who despitefully use you and persecute you;

17. That ye may be the children of your Father who is in Heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

18. For if ye love them who love you, what reward have ye? Do not even the publicans the same?

19. And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

20. And if ye lend to them of whom ye hope to receive, what thanks have ye? For sinners also lend to sinners, to receive as much again.

21. But love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil.

22. Be ye therefore merciful and perfect, even as your Father who is in Heaven is merciful and perfect.

The In-Heart Presence of God

23. Take heed that ye do not your religious duties before men, to be seen of them; otherwise ye have no reward of your Father who is in Heaven.

24. Therefore when thou doest an act of charity, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Truly I say unto you, they have their reward.

25. But when thou giveth thine alms, let not thy left hand know what thy right hand doth; that thy charity may be in secret; and thy Father himself who seeth in secret shall reward thee.

26. And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Truly I say unto you, they have their reward.

27. But thou, when thou prayest, enter into thine inner room, and when thou hast shut the door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee.

28. But when ye pray, use not vain repetitions, as the superstitious do; for they think that they

shall be heard for their much speaking.

29. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him.

The Model Prayer

30. After this manner therefore pray ye: Our Father who art in Heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in Heaven.

31. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors.

32. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. A-men.

33. For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

CHAPTER 20

Constitution Continued. Factual Fast-Spiritual Feast.

1. Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Truly I say unto you, they have their reward.

2. But thou, when thou fastest, anoint thine head and wash thy face, that thou appear not unto

men to fast, but unto thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee.

Heart Treasure and Spiritual Sight

3. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal;

4. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal;

5. For where your treasure is, there will your heart be also.

6. The light of the body is the eye; if therefore thine eye be healthy, thy whole body shall be full of light.

7. But if thine eye be diseased, thy whole body shall be full of darkness. If therefore the spiritual light that is in thee be darkness, how great is that darkness!

Compassionate Father of Richest Kingdom

8. No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

9. Therefore I say unto you, take no thought for your life, what to eat, or what to drink; nor yet for your body, what to

put on. Is not life more than food, and the body more than clothing?

10. Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; but your heavenly Father feedeth them. Are not ye of much more value than they?

11. Which of you by being anxious can add one inch to your stature or one hour to your age?

12. And why are ye anxious concerning clothing? Consider the flowers of the field, how they grow; they toil not, neither do they spin;

13. Yet I say unto you, that even Sol'o-mon in all his glory was not robed like one of these. If God doth so beautifully clothe the grass of the field, which today is green, and tomorrow is fuel for the oven, shall he not much more clothe you, O ye of little faith?

14. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, What shall we wear?

15. For after all these things do the Gen'tiles seek; but your heavenly Father knoweth that ye have need of all these things.

16. Therefore seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you.

Faith, Action and Accomplishment

17. Therefore be not fearful of tomorrow, for the anxieties of

tomorrow will be sufficient for the day; but be trustful, for God, your heavenly Father, is ever present.

18. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;

19. For every one who asketh receiveth; and he who seeketh findeth; and to him who knocketh it shall be opened.

20. What man is there of you, who if his son ask bread, will give him a stone? or if he ask a fish, will he give him a serpent?

21. If ye then, being evil, know how to give good gifts unto your children, how much more will your Father who is in Heaven give good things to them who ask him?

The Golden Rule for the World

22. Give, and it will be given unto you; good measure, shaken together, pressed down, running over, will others pour into your bag; for with what measure ye give, it will be measured to you again.

23. Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and authority of the prophets.

24. Judge not, and ye will not be judged; condemn not, and ye will not be condemned; forgive, and ye will be forgiven; for with

what judgment ye judge, ye also will be judged.

25. Can the blind guide the blind? Will they not both fall into a pit? And why beholdest thou the atom that is in thy brother's eye, but considerest not the log that is in thine own eye?

26. Or how wilt thou say to thy brother, Let me pull out the atom from thine eye, when thou perceivest not the log which is in thine own eye?

27. Thou hypocrite, first cast out the log from thine own eye, and then shalt thou see clearly to cast out the atom from thy brother's eye.

28. Give not that which is sacred unto the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and attack you.

Gateways and False Guides

29. Enter Life by the narrow gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in thereat;

30. Because small is the gate, and narrow is the way, which leadeth unto Life, and few there be who find it.

31. Beware of false teachers, who come to you in sheep's clothing, but at heart they are ravenous wolves.

32. Ye shall know them by their fruits. Do men gather grapes

from thorns, or sips from thistles? Even so every good tree bringeth forth good fruit; but a diseased tree bringeth forth evil fruit.

33. A good tree cannot bring forth evil fruit, neither can a diseased tree bring forth good fruit.

34. Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

35. The good man out of the good treasure of his heart bringeth forth that which is good; the wicked man bringeth forth that which is evil; for out of the fullness of the heart the mouth speaketh. Wherefore by their fruits ye will know them.

The Castle of Spiritual Truth

36. Not every one who saith unto me, Lord, Lord, will enter into the kingdom of heaven; but he who doeth the will of my Father who is in Heaven.

37. Many will say to me in that day, Lord, Lord, have we not taught in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?

38. And then will I tell them plainly, I never knew you; depart from me, ye who work iniquity.

39. Therefore whosoever cometh unto me and heareth these sayings of mine, and doeth them, is like a wise man who digged deep and built his house upon solid rock.

40. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon the rock.

41. And every one who heareth these sayings of mine, and doeth them not, is like a foolish man, who built his house upon the sand;

42. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it.

43. And when Je'sus had ceased speaking, the people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes.

CHAPTER 21

The Healing Word. Resurrection Power. John's Doubtful Inquiry.

1. And when Je'sus came down from the mountain, a great multitude followed him, and he entered into Ca-per'na-um.

2. And a certain Roman Captain's servant, who was dear unto him, was dangerously sick of paralysis, and ready to die.

3. And when the Captain heard of Je'sus, he sent unto him some rulers of the synagogue, beseeching him that he would come and heal his servant.

4. And when they came to Je'sus, they implored him instantly, saying that he for whom

he should do this was worthy; for said they, He loveth our nation, and he hath built us a synagogue.

5. Then Je'sus went with them. And when he was now not far from the house, the Captain sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof;

6. Wherefore neither thought I myself worthy to come unto thee; but say the command, and my servant shall be healed.

7. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

8. When Je'sus heard these things, he was surprised, and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Is'ra-el.

9. And I say unto you, many will come from the east and the west, and shall sit down with A'bra-ham, and I'saac, and Ja'cob, in the restoration of the kingdom.

10. But ye, the children of the kingdom, shall be cast into outer darkness; there will be weeping and gnashing of teeth.

11. And Je'sus said unto the Captain's friends, Go thy way; and as thou hast believed, so be it done unto thee. And they

who were sent, returning to the house, found the servant healed.

12. Soon after this Je'sus went into a town called Na'in; and many of his disciples went with him, and a great multitude followed him.

Resurrection Power

13. Now when he came nigh to the gate of the town, behold, there was a dead man carried out, the only son of his mother, who was a widow; and many people of the city were with her.

14. And when Je'sus saw her, he had compassion on her, and said unto her, Weep not.

15. And he came and touched the body; and they who bare it stood still. And he said, Young man, I say unto thee, arise.

16. And he who had been dead sat up and began to speak. And he delivered him to his mother.

17. And there came a fear on all; and they glorified God, saying, A great prophet is risen up among us; and God hath visited his people.

18. And this rumor of Je'sus went forth throughout all Ju-de'a, and throughout all the region round about.

John's Doubtful Inquiry

19. Now the disciples of John visited him in prison and told him all these things. And John sent two of them to Je'sus, saying,

Art thou the Mes-si'ah, or shall we look for another?

20. When the men were come unto Je'sus, they said, John Bap'tist hath sent us unto thee, saying, Art thou he who should come, or look we for another?

21. And in that same hour Je'sus cured many persons of their infirmities and plagues, and of evil spirits; and unto many who were blind he gave sight.

22. Then Je'sus said unto them, Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached. And blessed is he who believeth in me.

23. When the messengers had departed, Je'sus said unto the multitude concerning John, What went ye out into the wilderness to see? A reed shaken by the wind?

24. But what went ye out to see? A man clothed in soft raiment? Behold, they who wear soft clothing are in kings' houses.

25. But what went ye out to see? A prophet? Yea, I say unto you, and more than a prophet.

26. For this is he, of whom Mal'a-chi, the prophet, has written, Behold, I send my messenger, and he shall prepare the way before me.

27. Truly I say unto you, Among them who are born of women there hath not risen a greater than John the Bap'tist; yet he who is least in the Realm of Heaven is greater than he. For all the teaching of the Law and the prophets continued until John.

28. And from the days of John until now the kingdom of heaven hath been open to outcasts, and sinners enter it by faith in the Lamb of God.

29. And if ye only knew it, John is E-h'jah who was to come. He who hath ears to hear, let him hear.

30. But unto what shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

31. And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

32. For John came neither eating nor drinking, and some say, He hath a devil.

33. The Son of man came eating and drinking, and some say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But Wisdom is vindicated by all her children.

34. And all the people who heard him, and the publicans, glorified God, being baptized with his baptism. But the Phar'i-sees and lawyers rejected the counsel of

God against themselves, not being baptized by him.

CHAPTER 22

Sincere Offering of Contrite Love. Friendly Ministration. Terrible Enemy Accusation. The Eternal Sin.

1. Then one of the Phar'i-sees, named Si'mon, desired Je'sus to come and eat with him. And he went into Si'mon's house and sat down to meat.

2. And a woman of the city, who was an outcast, when she knew that Je'sus sat at meat in the Phar'i-see's house, brought an alabaster box of ointment,

3. And stood at his feet behind him weeping, and began to wash his feet with her tears, and did wipe them with the hair of her head; and she kissed his feet, and anointed them with the ointment.

4. Now when Si'mon, who had bidden him, saw it, he said within himself, This man, if he were a prophet, would have known who and what manner of woman this is who toucheth him, for she is an outcast.

5. And Je'sus said unto him, Si'mon, I have something to say unto thee. And he said, Master, say on.

6. Then said Je'sus, There was a certain creditor who had two debtors; the one owed him a large sum of money, and the other, a small sum.

7. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them should love him most?

8. Si'mon said, I suppose he to whom he forgave most. And Je'sus said unto him, Thou hast rightly judged.

9. And he turned to the woman, and said unto Si'mon, Seest thou this woman? When I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hair of her head.

10. Thou gavest me no kiss; but this woman since the time I came in hath not ceased to kiss my feet.

11. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment.

12. Therefore I say unto thee, her sins, which are many, are forgiven her, because she hath shown her repentance in great love; but whosoever repenteth little, loveth little.

13. Then he said unto the woman, Thy sins are forgiven thee; and they who sat to eat with him began to say among themselves, Who is this who also forgiveth sins?

14. And Je'sus said unto the woman, Thy faith hath saved thee; go in peace.

Friendly Ministration

15. Soon afterward Je'sus went into every town and village,

preaching the glad tidings and showing the power of the Kingdom of God.

16. The twelve apostles were with him, and also, certain persons who had been healed of evil spirits and infirmities, such as Ma'ry of Mag-da'la, out of whom Je'sus cast seven demons,

17. And many others who ministered to Je'sus of their substance, as Jo-an'na, the wife of Her'od's steward, and Su-san'nah.

18. Now as they journeyed, they went into a certain home to rest awhile, but the multitude came together again so that they had no time to eat bread.

19. And when his friends heard of it, they went to lay hold on him; for they said, He is beside himself. But Je'sus, teaching and healing, remained in the house.

20. Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both saw and spake.

21. And all the people were amazed, and said, Is not this the son of Da'vid? And others, tempting him, asked him to show them a sign from heaven.

Terrible Enemy Accusation

22. But when the Phar'i-sees heard it, they said, This fellow doth not cast out devils, but by Be-el'ze-bub, the prince of the devils.

23. And Je'sus, knowing their thoughts, called them to him and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself will not stand;

24. And if Sa'tan cast out Sa'tan, he is divided against himself. How then can his kingdom stand?

25. And if I by Be-el'ze-bub cast out devils, by whom do your sons cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then is the Kingdom of God in power among you.

26. How can one enter into the house of a strong man, who fully armed, guardeth his own inner door, and take his goods, except he first overcome him?

27. But when a stronger man, better armed than he, cometh upon him, he taketh from him all his armor in which he trusted, and departeth with his goods.

28. He who is not with me is against me; and he who gathreth not with me scattereth to the wind.

The Eternal Sin

29. Therefore I say unto you, Every sin and blasphemy will be forgiven unto men, but whosoever slanders the Ho'ly Spirit hath never forgiveness, but is guilty of an eternal sin.

30. Whosoever speaks against the Son of man, will be forgiven; but whosoever speaks against the Ho'ly Spirit, shall not be forgiven, neither in this world nor in that which is to come.

31. Either make the tree good, and its fruit good; or show the tree evil by its evil fruit.

32. Ye offspring of vipers, how can ye, being evil, speak good things? For out of the storage of the heart the mouth speaketh.

33. The good man out of his good treasure bringeth forth good things; and the evil man out of his storage of evil bringeth evil things.

34. Therefore I say unto you that every idle word that men may speak, they shall give account of in the Day of Judgment.

35. For by thy words wilt thou be justified, and by thy words wilt thou be condemned.

CHAPTER 23

Spiritual Neutrality. Sign Seekers. Faith Kinsfolk.

1. And Je'sus continuing said, When the unclean spirit has gone out of a man, it walketh through dry places, seeking rest, and finding none.

2. Then it saith, I will return into my house whence I came out; and when it has returned, it findeth it empty, swept and garnished.

3. Then it goeth and taketh with itself seven other spirits more

wicked than itself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

Sign Seekers

4. Then certain of the scribes and of the Phari-secs answered, saying, Master, we would see a sign from thee.

5. But Je'sus said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jo'nah;

6. For as Jo'nah was three days and three nights in the sea-monster's body; so shall the Son of man be three days and three nights in the heart of the earth.

7. The men of Nin'e-veh will rise in judgment with this generation, and will condemn it, because they repented at the preaching of Jo'nah; and, behold, a greater than Jo'nah is here.

8. The queen of She'ba will rise up in the judgment with this generation, and will condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Sol'o-mon; and, behold, a greater than Sol'o-mon is here.

9. No man, when he hath lighted a candle, putteth it in a secret place, neither under a cover, but

on a candlestick, that they who come in may see the light.

10. The light of the body is the eye; therefore when thine eye is healthy, thy whole body moveth in safety; but when thine eye is diseased, thy whole body is in constant danger.

11. Take heed therefore that the spiritual light which is in thee be not darkness.

12. If thy whole body therefore be full of light, natural and spiritual, thy whole being will be full of light, as the bright shining of the sun.

Faith Kinsfolk

13. While Je'sus yet talked to the people, his mother and his brothers stood without, desiring to speak with him.

14. Then one said unto him, Thy mother and thy brothers stand without, desiring to speak with thee.

15. But he said unto him who told him, Who is my mother, and who are my brothers?

16. And Je'sus stretched forth his hand toward his disciples, and said, Behold my mother and my brothers!

17. For whosoever doeth the will of my Father who is in Heaven, the same is my brother, and sister, and mother.

18. And as he spoke these things, a certain woman of the company lifted up her voice and said unto

him, Blessed is the mother who bare thee and nursed thee.

19. But Je'sus said, Yea, rather, blessed are they who hear the word of God, and keep it.

CHAPTER 24

Parables of the Two Sowers. Way-side Sowing. Cultivated Sowing. Similitudes of the Kingdom.

1. Now when a great multitude came to Je'sus from every town and city, he went out of the house where he rested, and taught by the seaside.

2. And they pressed upon him so much that he had to enter a boat; and he sat, while all the people stood on the beach.

Way-side Sowing

3. Then he spoke many things unto them in parables, saying, Behold, a sower went forth to sow;

4. And when he sowed, some seed fell along a pathway, and was trodden under foot; and the birds came and ate it;

5. Some fell upon stony places, where it had not much earth; and it quickly sprouted, because it had no deepness of earth;

6. But when the sun was hot, it was scorched; and because it had no depth of root, it withered away.

7. And some fell among thorns, and the thorns grew up with it and choked it;

8. But other fell into good ground, growing, increasing and bringing forth fruit, some thirty-fold, some sixty-fold, some a hundred-fold.

9. Who hath ears to hear, let him hear.

Cultivated Sowing

10. Then he spoke another parable unto them, saying, The kingdom of heaven is like a man who sowed good seed in his field;

11. But while men slept, his enemy came and sowed weed seed among the wheat, and went his way.

12. And when the blade was sprung up and brought forth grain, then appeared the weeds also.

13. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? Whence then cometh the weeds?

14. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

15. But he said, Nay; lest while ye gather up the weeds, ye root up also the wheat with them.

16. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together, first the weeds, and bind them in bundles to be burned; but gather the wheat into my barn.

Similitudes of the Kingdom

17. Then he said, Whereunto shall we liken the kingdom of God, or with what shall we compare it?

18. It is like a grain of mustard seed, which a man sowed in his field, which indeed is a small seed; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

19. Then said he unto them, The kingdom of heaven is like also unto leaven, which a woman hid in her bread-mixture, till it was all leavened.

20. And again he said, So is the kingdom of God, as if a man should scatter seed into the ground; and should sleep and rise night and day, and the seed should sprout and grow up, he knoweth not how.

21. For the earth bringeth forth fruit of itself; first the blade, then the ear, after that the full grain in the ear.

22. But when the grain is ripe, immediately he putteth in the sickle because the harvest has come.

23. And with many such parables spoke he the word unto the multitudes, as they were able to hear it.

24. For without a parable spoke he not unto them; but when the disciples were alone, he expounded all things unto them.

CHAPTER 25

Worldly Blindness and Spiritual Sight. Key to Parables in Pictured Truths. Other Various Similitudes of the Kingdom.

1. Then Je'sus sent the multitude away, and returned to the house where he had rested; and his disciples came, and the apostles said unto him, Why speakest thou unto them in parables?

2. He said unto them, Because it is given unto you to know the spiritual truths of the kingdom of heaven, but they are hidden from the world.

3. For whosoever knoweth the Truth, and is born again, shall have the life more abundant; but whosoever seeketh not the Truth, shall lose even that which he hath.

4. Therefore speak I to them in parables; because they seeing, see not; and hearing, they hear not, neither do they understand.

5. And in them is fulfilled the prophecy of I-sa'iah, who said, By hearing ye will hear, and will not understand; and seeing ye will see, and will not perceive;

6. For this people's heart has become gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

7. But blessed are your eyes, for they see; and your ears, for they hear. For truly I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Pictured Truth of Wayside Sowing

8. Hear ye therefore the parable of the sower: The sower soweth the Word of God. When any one heareth the word of the kingdom, and understandeth it not, then cometh Sa'tan, and catcheth away that which was sown in his heart, that he may not believe and be saved. This is he who received seed along the pathway.

9. But he who received the seed into stony places, the same is he who heareth the word, and at once he receiveth it with joy; but he hath no firmness in himself, for when tribulation or persecution ariseth because of the word, he is quickly offended.

10. He also who received seed among the thorns is he who heareth the word; and the cares of this world, the deceitfulness of riches, and the pleasures of this life, choke the word, and he becometh barren, bringing no fruit to perfection.

11. But he who received seed into the good ground is he who heareth the word, and under-

standeth it; who also in a good and honest heart, having heard the word, keepeth it, and bringeth forth fruit with patience, some thirty, some sixty and some a hundred-fold.

Pictured Truth of Cultivated Sowing

12. Then the apostles said, Master, explain unto us the parable of the weeds in the wheat field. And Je'sus said unto them,

13. He who soweth the good seed is the Son of Man; the field is the World; the good seed are born-again children of the Kingdom.

14. The weeds are children of the world; the enemy who sowed them is Sa'tan; the harvest-time is the end of this age; the reapers are angels.

15. As the weeds are to be bound into bundles and burned, so also shall it be at the end of this age.

16. The Son of Man will send forth his angels, and they will gather together and remove out of his Kingdom all evils and they who live in sin,

17. And will cast them into the fiery furnace, where there will be weeping and terrible remorse.

18. Then will the righteous shine forth like the sun in the Kingdom of their Father. He who hath spiritual ears, let him hear and heed.

Other Various Similitudes of the Kingdom

19. Then Je'sus said unto his disciples, Have ye understood all these things? They said unto him, Yea, Lord. Then he continued, and said,

20. Again, the kingdom of heaven is like unto treasured wealth hidden in a field, which, when a man hath found, he covereth again, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

21. Again, the kingdom of heaven is like unto a merchant, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had and bought it.

22. Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind;

23. Which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away.

24. So will it be at the end of this age; the angels will come forth, and sever the wicked from among the just, and will cast them into the furnace of fire; there will be wailing and terrible remorse.

25. Then he continued and said unto them, Therefore every teacher who is instructed concerning the Kingdom of Heaven is like unto a man who is a householder,

who bringeth forth from his stores things both new and old.

26. No man lighteth a lamp and covereth it, nor putteth it under a cover, but on a stand, that they who enter may see;

27. For nothing is hidden, that shall not be revealed, nor anything secret, that shall not be known in the Judgment.

28. Therefore be careful how ye hear; for whosoever hath the spiritual ear will have increasing light, but whosoever hath it not will have greater darkness.

CHAPTER 26

Jesus is Lord of Nature, and Conqueror of Devils.

1. Then Je'sus, leaving the house, and seeing great multitudes about him, went to the seaside and entered into a boat with his disciples, wearied and tired as he was; and he said unto them, Let us go over unto the other side of the sea. And they launched forth, and other boats were with them.

2. Then, as they sailed, he fell asleep; and there arose a great storm of wind, and the waves beat into the boat, so that it was now filling and in jeopardy.

3. Now Je'sus was in the stern of the boat, asleep on a pillow; and they came to him and awoke him, saying unto him, Master! Master! carest thou not that we perish? Save us, Lord, or we sink.

4. And he arose and rebuked the wind and the raging water and said unto them, Peace, be still. And the wind and the waves ceased, and there was a great calm.

5. And he said unto his disciples, Why are ye so fearful? How is it that ye have no faith?

6. And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

Conqueror of Devils

7. Then they arrived at the other side of the sea, over against Gal'i-lee, the country of the Gad-a-renes'. And when Je'sus came out of the boat, immediately there met him two men out of the tombs possessed by demons, so exceeding fierce that no man could pass that way.

8. One of them had once lived in the city, but now for a long time he had not worn clothes, nor lived in a house, but had his dwelling among the tombs; and no man could bind him, no, not with chains;

9. Because often he had been bound with fetters and chains, and the chains had been pulled apart by him, and the fetters broken in pieces; neither could any man tame him, for he was driven by the demons into desert places.

10. And always, night and day, he was in the mountains and in

the tombs, crying, and cutting himself upon jagged stones.

11. But when he saw Je'sus afar off, he ran to him, and falling down before him, worshipped him, and, crying with a loud voice, he said, What have I to do with thee, Je'sus, thou Son of the Most High God? I adjure thee by God, that thou torment me not.

12. But Je'sus said unto him, Come out of the man, thou unclean spirit. And Je'sus asked him, What is thy name? And he answered, saying, My name is Legion, for we are many devils in him.

13. Then they begged him much that he would not send them away out of the country, and into the Abysmal Prison.

14. Now there was nigh unto the mountains a great herd of about two thousand swine feeding. And all the devils prayed him, saying, Send us into the swine, that we may dwell in them.

15. Then Je'sus said, Go. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea and were drowned.

16. Then they who fed the swine fled, and told it in the city, and in the country. And many went out to see what had been done.

17. And they came to Je'sus, and saw him who had been possessed with the legion of devils, sitting,

clothed and in his right mind, at the feet of Je'sus; and they were afraid.

18. And they who saw the miracle told them how it happened to him who was possessed with the devils, and also concerning the swine. Then they began to pray Je'sus to depart from their country; for they were terrified with great fear.

19. And when Je'sus had gone into the boat, he who had been possessed with the devils begged that he might go with him.

20. But Je'sus said unto him, Go home to thy friends, and tell them what great things the Lord hath done for thee, and how he hath had compassion on thee.

21. And he departed, and began to declare in De-cap'o-lis how great things Je'sus had done for him, and all men were amazed.

CHAPTER 27

A Piteous Plea. The Touch of Faith. Jesus Returns Life. Jesus Restores Health. Jesus Revisits Nazareth.

1. Now Je'sus, having entered the boat, returned home to Ca-per'na-um, his own city, and a great multitude met him at the seashore and welcomed him, for they were all waiting for him.

2. And there cometh one of the rulers of the synagogue, Ja-i'rûs by name; and when he saw Je'sus, he fell at his feet,

3. And begged him greatly, saying, My little daughter lieth at the point of death; I pray thee, come to my house and lay thy hands on her, that she may be healed.

4. For she was his only daughter, about twelve years old, and she lay dying. Then Je'sus went with Ja-i'rus, but as they went the multitude followed them and pressed upon Je'sus.

The Touch of Faith

5. Now a certain woman, who had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

6. When she had heard of Je'sus, came in the press behind him, and touched his garment; for she said within herself, If I may touch but his clothes, I shall be whole.

7. And immediately the drainage of her blood was dried up; and she felt in her body that she was healed.

8. Now Je'sus, knowing in himself that virtue had gone out of him, turned about in the press, and said, Who touched my clothes?

9. And when all had denied, Pe'ter and his disciples said unto him, Master, the people press thee and crush thee; why sayest thou then, Who touched me?

10. But Je'sus replied, Some one did touch me in faith, for I imparted health. And he looked round about to see her who had done this thing.

11. When the woman saw that she could not be hidden, she came, fearing and trembling, knowing that she had been healed, and fell down before him, and told him all the truth, in the presence of all the people.

12. And he said unto her, Daughter, be of good cheer, thy faith hath made thee whole; go in peace.

Jesus Returns Life

13. While he yet spoke, there came from the house of the ruler of the synagogue persons who said to Ja-i'rus, Thy daughter is dead; why troublest thou the Master any further?

14. As soon as Je'sus heard the word that was spoken, he said unto Ja-i'rus, Fear not, only believe.

15. And he allowed no man to follow with him, except Pe'ter, James and John. When he arrived at the home of Ja-i'rus, there was a tumult of weeping and wailing.

16. And when Je'sus had entered the house, he said unto them, Why make ye a tumult and weep? The child is not dead, but sleepeth. But they laughed scornfully, knowing that she was dead.

17. Then he put them all out, and taking the father and mother, and the apostles who were with him, he went in where the body of the child lay.

18. And taking her by the hand, Je'sus said unto her, Tal'i-tha, cu'mi, which is, Maiden, arise! Then immediately her spirit returned, and she arose and walked; and they were mute with amazement.

19. Then he sternly charged them all that they should not make this miracle known, and he asked the parents to give her food. But the fame thereof went abroad into all that region.

Jesus Restores Health

20. Now when Je'sus had departed from the home of Ja'i-rus, two blind men followed him, crying out, and saying, Have mercy on us, also, thou son of David.

21. And when they were come unto him, Je'sus said unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

22. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened, and they saw clearly.

23. Je'sus sternly charged them, saying, See that no man know it. But they, when they had departed from him, spread abroad his fame in all that country.

24. When these men departed

from Je'sus, others brought to him a dumb man possessed with a devil.

25. And when the devil was cast out, the dumb spoke; and the people were astonished, saying, It was never so seen in Is'ra-el.

26. But the Phar'i-sees said, He casteth out devils through Be-el'-ze-bub, the prince of the devils.

Jesus Revisits Nazareth

27. Je'sus in his love for his boyhood home and friends, returned again to Naz'a-reth, and his disciples went with him.

28. When the Sab'beth came, he taught them in their synagogue; and many were astonished, saying,

29. Where did this man receive this teaching? and, What is this wisdom that is given unto him? and, By what power doth he the mighty works?

30. Is not this the carpenter, the son of Ma'ry, and brother of James and Jo'seph and Ju'das and Si'mon? Are not his sisters here with us? And they were filled with jealous contempt.

31. Then Je'sus said unto them, A prophet is not without honor, except in his own town, among his own friends, and in his own house.

32. And he could there do no mighty works, because of their unbelief, except that he laid his hands on a few sick folk and healed them. Je'sus was astonished at their unbelief.

CHAPTER 28

Jesus Commissions the Apostles with Authority Over Devils and Disease.

1. Soon after this Je'sus left Naz'a-reth, and went about all the towns and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

2. When he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered abroad, as sheep having no shepherd.

3. And he said unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest to send quickly reapers into his fields.

4. Then Je'sus called unto him his apostles, and gave them authority over devils, to cast them out, and to heal all kinds of sickness and disease.

5. Now these are they who had continued with him: Si'mon, who is called Pe'ter, and An'drew his brother; James the son of Zeb'e-dee, and John his brother;

6. 'Phil'ip, and Bar-thol'o-mew; Thom'as, and Mat'thew the publican; James the son of Al-phe'us, and Thad-de'u's;

7. Si'mon the Ca'naan-ite, and Ju'das Is-car'i-ot, who also betrayed him.

8. These twelve Je'sus sent forth, two together, and commanded them, saying, Go not into the way of the Gen'tiles, and into any city of the Sa-mar'i-tans enter ye not;

9. But go rather to the lost sheep of the house of Is'ra-el. And as ye go, preach, saying, The kingdom of heaven is at hand.

10. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.

11. Take neither gold, nor silver, nor brass in your girdle purses, nor a traveling bag for your journey, nor two coats, nor extra sandals, nor staff, nor bread; for the workman is worthy of his food.

12. And into whatever city or town ye enter, inquire who in it is faithful; and in his house abide till ye go from that place.

13. And when ye go into a house say, Peace be unto you. If the house be godly, let your blessing come upon it; but if it be not worthy of blessing, withhold it and depart.

14. And whosoever will not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust on your feet, for a witness against them.

15. Truly I say unto you, It will be more bearable for the land of Sod'om and Go-mor'ra in the

day of judgment, than for that city.

16. Remember, I am sending you forth like sheep in the midst of wolves; be ye therefore wise as the Serpent, and harmless as doves.

17. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues;

18. And ye will be brought before governors and kings for my sake, for a testimony against them and the Gen'tiles.

19. But when they deliver you up, take no thought how or what ye shall say; for it shall be given you in that same hour what ye shall speak.

20. For it is not ye who speak, but the Ho'ly Spirit, the Spirit of your Father who speaketh in you.

21. And brother will deliver up brother to death, and the father, the child; and the children will rise up against their parents, and cause them to be put to death.

22. And ye will be hated of all men for my name's sake; but he who endureth to the end shall be saved.

23. When they persecute you in one place, flee into another; for truly I say unto you, Ye will not have gone over the towns of Is'ra-el, before the Son of man follows you.

24. The disciple is not above

his master, nor the servant above his lord.

25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Be-el'ze-bub, what more can they call them of his household?

26. Fear them not therefore. There is nothing covered, that shall not be revealed, nor hidden, that shall not be known.

27. What I tell you in parables, that speak ye plainly; and what ye have heard in secret, that preach ye upon the housetops.

28. And fear not them who kill the body, but are not able to kill the soul; but rather fear God who is able to destroy both soul and body in Hell.

29. Are not two sparrows sold for very little? Yet not one of them shall perish without your Father's knowledge.

30. Even the very hairs of your head are all allotted and fixed by creation. Fear ye not therefore. Ye are of more value than many sparrows.

31. Whosoever therefore acknowledges me before men, him will I acknowledge before my Father who is in Heaven.

32. But whosoever denies me before men, him will I also deny before my Father who is in Heaven.

33. Think not that I am come to send peace on earth; I came

not to send peace, but a soul-piercing sword.

34. For my teaching will set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household.

35. He who loveth father or mother more than me is not worthy of me; and he who loveth son or daughter more than me is not worthy of me.

36. And he who taketh not his cross, and followeth after me, is not worthy of me.

37. He who loveth his life more than me will lose it; but he who giveth it for my name's sake shall have the life more abundant.

38. He who receiveth you receiveth me, and he who receiveth me receiveth the Father who hath sent me.

39. He who receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he who receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

40. And whosoever gives unto one of these little ones only a cup of cold water because he is my disciple, truly I say unto you, he shall in no wise lose his reward.

41. When Je'sus had made an end of commanding his apostles, they departed to teach and to preach in their towns and cities.

42. And they went out and preached repentance for all men; and they cast out many devils, and anointed with oil many who were sick, and healed them.

CHAPTER 29

A Guilty Conscience. A Dance of Death. Jesus Uses the Lad's Lunch.

1. Now when Her'od the King heard of the fame of Je'sus, he was deeply concerned and said, This is John the Bap'tist, risen from the dead. Others said, It is E-li'jah; others, It is one of the prophets risen again, but Her'od said, It is John, whom I beheaded; he is alive from the dead, and therefore these mighty powers are in him.

A Dance of Death

2. For Her'od himself had sent forth and laid hold upon John, and bound him and cast him in prison because He-ro'di-as, his wife, the divorced wife of his brother Phil'ip, hated John;

3. For John had said unto Her'od, It is not lawful for thee to have thy brother's wife.

4. Therefore He-ro'di-as feared John and sought craftily to kill him, but she could not;

5. For Her'od also feared John, knowing that he was a just man and holy, and kept him safe; and he heard him gladly, doing many things which he commanded.

6. Then came a holiday when Her'od, on his birthday, made a supper to his lords, high captains, and notables of Gal'i-lee;

7. And when the daughter of He-ro'di-as came in and danced, and pleased Her'od and them who sat at meat with him, the king said unto the damsel, Ask of me whatever thou wilt, and I will give it thee.

8. And he sware unto her, Whatever thou ask of me, I will give it thee, unto the half of my kingdom.

9. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Bap'tist.

10. And the daughter came in with haste unto the king, and asked, saying, I will that thou give me at once on a platter the head of John the Bap'tist.

11. Then the king was exceeding sorry; yet for his oath's sake, and for their sakes who sat with him, he would not reject her.

12. And immediately the king commanded a soldier of his guard to bring John's head; and the soldier went and beheaded John in prison, and brought the head on a platter, and gave it to the maiden, and she gave it to her mother.

13. When John's disciples knew it, they came and took his body and laid it in a tomb; and they went and told Je'sus.

Jesus Uses a Lad's Lunch

14. When the apostles had finished their ministry, and were again assembled, all together, they came to Je'sus and told him all things which they had done and what they had taught.

15. Then he, with them, withdrew apart from the multitude, taking them to Beth-sa'i-da, for there were many coming and going to the Jewish Passover so that they had not time to eat.

16. And Je'sus said unto the apostles, Come ye yourselves from the multitude into a quiet country place and rest. And they went in a boat to the other side of the sea of Gal'i-lee to the shore of Ti-be'ri-as.

17. When the multitude heard that Je'sus had departed, they followed him, running together from all the towns; and they arrived there before him, having heard where he was going.

18. Now when Je'sus came from the boat, he saw a great multitude, and he welcomed them and pitied them, because they were like sheep not having a shepherd;

19. And Je'sus and his apostles went upon a hillock and sat down; and he taught the multitude many things concerning the Kingdom of God and healed all their diseases.

20. When the day was now far spent, Je'sus looked upon the great company, and said unto Phil'ip, Whence shall we buy

bread, that these may eat? This he said to test him; for he himself knew what he would do.

21. Phil'ip answered him, Much money would be required to buy enough bread for them, that every one might take a little.

22. And the apostles came unto him and said, This is a lonely place, and the night cometh;

23. Send them away, that they may go into the country round about, and into the villages, and buy themselves bread; for they have nothing to eat.

24. Je'sus said unto them, Give ye them to eat. And they said unto him, Shall we go and buy bread and give them to eat?

25. He said unto them, How many loaves have ye? Go and see. And An'drew, Si'mon Pe'ter's brother, said unto him, There is a lad here, who hath five barley loaves and two small fishes; but what are they among so many?

26. And Je'sus commanded them to make all sit down by companies upon the green grass; and they sat down in ranks, by hundreds, and by fifties.

27. And when the lad had given Je'sus his loaves and fishes, Je'sus took them, and he looked up to heaven and blessed them. Then he brake the loaves and divided the fishes, and gave them to his disciples to set before all the multitude.

28. And they did all eat as much

as they desired, and were filled. Then Je'sus said unto his disciples, Gather up the fragments that remain that nothing be lost.

29. Therefore they gathered them together and filled twelve baskets; and they who had eaten were about five thousand men, besides women and children.

30. When therefore the people saw the miracle which Je'sus did, they said, This is of a truth that prophet who cometh into the world, spoken of by Mo'ses.

31. Je'sus therefore perceiving that the multitude were about to come by force and make him King, urged his disciples to re-enter the boat and return without him to Beth-sa'i-da.

32. Then Je'sus sent the people away, and he withdrew from them alone into a hilly place to pray.

CHAPTER 30

Jesus Congealed Waves and Cheered the Weary. Jesus, the Bread of Life.

1. When night came and the boat was now about half way across the sea, and tossed by the waves, because a strong wind blew against it, Je'sus, seeing their distress in rowing, cometh to them about three o'clock in the morning, walking upon the water.

2. When the disciples saw Je'sus walking upon the sea, they supposed that he was a spirit, and they

cried out in fear; but immediately Je'sus spoke unto them, saying,

3. Be of good cheer; it is I; be not afraid. Then Pe'ter said, Lord, if it be thou, bid me come unto thee on the water.

4. And he said, Come. And when Pe'ter had gone down out of the boat, he walked on the water toward Je'sus.

5. But when he felt the stormy wind and saw the boisterous waves, he was afraid; and beginning to sink, he cried, saying, Lord save me.

6. And immediately Je'sus stretched forth his hand and caught him, and said unto him, O thou of little faith, why didst thou doubt?

7. And when they had come into the boat, the wind ceased; and the boat at once arrived off shore at their destination. Then they who were in the boat worshipped Je'sus, saying, Of a truth thou art the Son of God.

8. They had not yet comprehended the miracle of the loaves and fishes, because they were weary, and their minds dull of understanding.

9. Early in the morning, when they were come out of the boat, immediately the people knew Je'sus, and they ran through that whole region, and began to carry about in beds those who were sick, to places where they heard he would come.

10. And when he entered into the villages or towns, they laid the sick in the market places, and besought him that they might touch, if it were but the border of his garment; and as many as touched him were healed.

Jesus, the Bread of Life

11. Now on the same day that Je'sus stilled the storm, the day after he had fed the multitudes across the sea, some people who still remained there were looking for him.

12. When they found him not, although his disciples had gone away without him in the only boat there, they entered boats from Ti-be'ri-as, which came near the place, and went to Ca-per'na-um seeking Je'sus.

13. When they found him, he was in the synagogue; and they said unto him, Rab'bi, when camest thou hither?

14. Je'sus said, Truly, truly, I say unto you, ye seek me, not because ye understood the miracles, but because ye did eat, and were filled.

15. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man will give unto you; for him hath God the Father approved.

16. Then said they unto him, What shall we do, that we may work the works of God?

17. Je'sus said unto them, This is the work of God, that ye believe on him whom he hath sent.

18. They said therefore unto him, What sign shonest thou then, that we may see, and believe thee? What dost thou work?

19. Our fathers lived on manna in the desert; and it is written, He gave them bread from heaven to eat.

20. Then Je'sus said unto them, Truly, truly, I say unto you, Mo'ses gave you not that life-giving bread from heaven; but my Father now giveth you the true bread from Heaven.

21. For the bread of God is his Son who cometh down from Heaven, and giveth life unto the world.

22. Then said they unto him, Lord, evermore give us this bread.

23. And Je'sus said unto them, I am the Bread of Life; he who cometh to me shall never hunger; and he who believeth on me shall never thirst.

24. But I have said unto you, That ye also have seen me, and believe not.

25. All that the Father giveth me will come to me; and him who cometh to me, I will in no wise cast out.

26. For I came down from Heaven, not to do mine own will, but the will of the Father who sent me.

27. And this is the Father's will

who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

28. And this is the will of my Father who sent me, that every one who seeth the Son, and believeth on him, hath everlasting life; and I will raise him up at the last day.

29. The people then murmured at him because he said, I am the bread which came down from Heaven.

30. And they said, Is not this Je'sus, the son of Jo'seph, whose father and mother we know? How is it then that he said, I came down from Heaven?

CHAPTER 31

Jesus Embodies Life and Gives Life. Source and Nature of Defilements.

1. Je'sus therefore said unto them, Murmur not among yourselves.

2. No man can come to me, except the Father who hath sent me call him; and I will raise him up at the last day.

3. It is written in the prophets, And they all shall be taught of God. Every man therefore who hath heard God's call, and hath learned of the Father, cometh unto me.

4. Not that any man hath seen the Father, save the Son who is of God; he hath seen the Father.

5. Truly, truly, I say unto you, He who believeth on me hath everlasting life, for I am that Bread of Life.

6. Your fathers did eat the manna in the wilderness, and are dead. I am the Bread which cometh down from Heaven, that a man may eat thereof, and not die.

7. I am the living Bread which came down from Heaven; if any man eat of this bread, he will live forever; and the bread that I shall give is my body which I will give for the life of the world.

8. The people therefore argued among themselves, saying, How can this man give us his body to eat?

9. Then Je'sus said unto them, Truly, truly, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

10. Whosoever eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day.

11. For my flesh is meat indeed, and my blood is drink indeed. He who eateth my flesh and drinketh my blood dwelleth in me, and I in him.

12. As the ever-living Father hath sent me, and I live by the Father, so he who eateth me, even he shall live by me.

13. I am that Bread which came down from Heaven; not like the

manna which your fathers did eat, and are dead; but he who eateth of me shall live forever.

14. Many therefore of his disciples, when they had heard this, said, This is an absurd saying; who can understand it?

15. When Je'sus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

16. What then if ye shall see the Son of man ascend to Heaven, where he was before?

17. It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are Life.

18. But there are some of you who believe not. For Je'sus knew from the beginning who they were who believed not, and who should betray him.

19. And he said, Therefore said I unto you that no man can come unto me, except it were given unto him of my Father.

20. From that time many of his disciples turned back, and walked no more with him.

21. Then said Je'sus unto the twelve, Will ye also go away? Pe'ter answered him, Lord, to whom shall we go? Thou only hast the words of eternal life.

22. And we believe and are sure that thou art the Christ, the Son of the living God.

23. Je'sus said unto him, I have chosen you twelve, and one of

you is a devil. This he spoke of Ju'das Is-car'i-ot, the son of Si'mon; for he it was who did betray him.

Source and Nature of Defilements

24. Then came together unto him certain of the Phar'i-sees and scribes, who came from Je-ru'-sa-lem.

25. And when they saw some of his disciples eat bread without washing their hands, they found fault.

26. For the Phar'i-sees, and all the Jews, unless they wash their hands oft, eat not, holding the tradition of the elders.

27. When they come from the market, unless they wash, they eat not. And many other things there be, which they observe, as the washing of cups and pots, brazen vessels and tables.

28. Then the Phar'i-sees and scribes asked him, Why do thy disciples transgress the tradition of the elders, and eat bread with unwashed hands?

29. Je'sus said unto them, Well hath I-sa'iah prophesied of you hypocrites; as it is written, This people honoreth me with their lips, but their heart is far from me.

30. Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

31. And Je'sus said, Why do ye also transgress the commandment of God, and observe the tradition

of men, as the washing of pots and cups; and many other such things.

32. And he said unto them, Craftily ye reject the commandment of God, that ye may keep your own tradition.

33. For Mo'ses said, Honor thy father and thy mother; and, Whosoever curseth father or mother, let him be put to death;

34. But ye say, If a man say to his father or mother, My support of you I give to God, he is free.

35. Then ye allow him to do nothing more for his father or his mother, thus making the word of God of none effect through your tradition, which ye have delivered; and many such things do ye.

36. When Je'sus had called all the people unto him, he said unto them, Harken unto me every one of you, and understand;

37. There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man.

38. If any man have ears to hear, let him hear. And when Je'sus had entered into the house where he abode, to escape from the multitude, his apostles came to him, and Pe'ter said, Explain to us this parable about defilement.

39. And Je'sus said, Are ye also without understanding? Do ye not perceive that whatever from without entereth into the man, it cannot defile him,

40. Because it entereth not into his heart, but into his stomach, and passeth from the body; but that which cometh out of the man, that defileth the man.

41. For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders,

42. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man.

CHAPTER 32

Triumph of Faith. Jesus Again Creates Food for Multitude. Signs of Sovereignty for Doubters and Disciples.

1. Then Je'sus went from Ca-per-na-um and departed into the coasts of Tyre and Si'don, and entered into a house to rest, desiring to be alone; but he could not,

2. For a Ca'naan-ite woman, a Sy-ro-pho-ni'cian by race, came out of the same coasts, and coming unto him, cried out, saying, Have mercy on me, O Lord, thou son of Da'vid; my daughter is grievously vexed with a devil.

3. But he answered her not a word. And his apostles came and besought him, saying, Send her away, for she crieth after us.

4. But he said unto them, I am not sent but unto the lost sheep of the house of Is'ra-el. Then

she came and worshipped him, saying pitifully, Lord, help me.

5. But he said unto her, Let the children first be filled, for it is not fair to take the children's bread and to cast it to dogs. And she said, Truth, Lord, yet the dogs under the table eat of the children's crumbs which fall from their master's table.

6. Then Je'sus said unto her, O woman, great is thy faith; be it unto thee even as thou wilt; the devil has gone out of thy daughter. And her daughter was made whole from that very hour; for when she returned to her own house, she found the child asleep upon the bed, and the devil gone.

Jesus Again Creates Food for Multitude

7. And Je'sus departed from thence, and came nigh unto the sea of Gal'i-lee, and went upon a hillock, and sat down there.

8. And great multitudes came unto him, having with them those who were lame, blind, dumb, maimed, and many others, and laid them down at Je'sus' feet, and he healed them.

9. Then they brought unto him one who was deaf, and had an impediment in his speech; and they begged Je'sus to put his hand upon him.

10. And he took him and his friends aside from the multitude quietly, and he put his fingers into

the man's ears, and touched his tongue with saliva.

11. Then Je'sus looking up to heaven, sighed, and said unto the man, Eph'pha-tha, that is, Be opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke plainly.

12. And Je'sus charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it.

13. And they were astonished beyond measure, saying, He hath done all things well; he maketh the deaf to hear, the dumb to speak, the blind to see, and the lame to walk; and they glorified God.

14. Then Je'sus called his apostles unto him, and said unto them, I have compassion on the multitude, because they have now been with me three days and have nothing to eat;

15. And if I send them away fasting to their own houses, they will faint by the way; for some of them have come from afar.

16. His disciples answered him, How can we satisfy these men with bread here in this lonely place?

17. And Je'sus asked them, How many loaves have ye? And they said, Seven, and a few small fishes.

18. And Je'sus commanded the

people to sit down on the ground; and he took the loaves and the fishes, and gave thanks, and brake, and gave to his apostles, and they did set them before the people.

19. And the multitude did eat and were filled; and they took up of the broken food that was left seven basketfuls. They who had eaten were about four thousand men, besides women and children.

20. And Je'sus sent away the multitude, and entered into a boat with his apostles and came into the coasts of Mag'da-la.

The Sign of Sovereignty for Doubters

21. After this the Phar'i-socs with the Sad'du-cees came, and began to question him, asking him to show them a sign from heaven.

22. He said unto them, When it is evening, ye say, It will be fair weather, for the sky is red.

23. And in the morning, It will be foul weather today, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but why can ye not discern the signs of the times?

24. And Je'sus sighed deeply in spirit, and said, Why doth this generation seek after a sign? A wicked and faithless generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jo'nah.

Signs of Sovereignty for Disciples

25. And Je'sus left them, and entering into a boat with his apostles, departed to the other side of the sea; and they had forgotten to take bread enough with them. Then Je'sus said unto them, Take heed and beware of the leaven of the Phar'i-sees and of the Sad'du-cees.

26. And they reasoned among themselves, saying, Is it because we have not enough bread? When Je'sus heard it, he said unto them, O ye of little faith, why reason ye among yourselves because ye have not enough bread?

27. Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up?

28. Having eyes, see ye not? And having ears, hear ye not? And do ye not remember?

29. When I brake the five loaves among five thousand, how many basketfuls of fragments took ye up? They say unto him, Twelve.

30. And when the seven among four thousand, how many basketfuls of fragments took ye up? And they said, Seven.

31. How is it then that ye do not understand that I spoke not to you concerning bread, but that ye should beware of the leaven of the Phar'i-sees and of the Sad'du-cees?

32. Then they understood that Je'sus warned them not to avoid eating the leaven of bread, but to reject the doctrine of the Phar'i-sees and of the Sad'du-cees.

33. Then Je'sus came to Beth-sa'i-da; and they brought a blind man unto him, and besought him to touch him.

34. And Je'sus took the blind man gently by the hand, and led him out of the town; and when he had put saliva on his eyes, and put his hands upon him, he asked him if he could see.

35. And the man looked up, and said, I see men as trees, walking. After that Je'sus put his hands again upon the man's eyes, and lifted up his face, and his sight was restored, and he saw every man clearly.

36. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

CHAPTER 33

Foundation of the Church. Cross-bearing Fellowship. Transfiguration. John and Elijah. A Stubborn Devil.

1. Then Je'sus and his apostles went into the towns and villages of Ces-a-re'a Phi-lip'pi;

2. And on the way, after praying alone, he asked them, Who do men say that I am? And they said, Some say that thou art John the Bap'tist; some, E-li'jah; and

others, Jer-e-mi'ah, or one of the old prophets risen from the dead.

3. He said unto them, But who say ye that I am? And Si'mon Pe'ter said, Thou art the Christ, the Son of the living God.

4. And Je'sus said unto him, Blessed art thou, Si'mon, son of Jo'nah; for flesh and blood hath not revealed it unto thee, but my Father who is in Heaven.

5. And I say unto you, that upon this unchanging Truth I will build my church; and the council of Hell shall not prevail against it.

6. And I will give unto you apostles the keys of the kingdom of Heaven; and whatever ye bind on earth will be bound in Heaven; and whatever ye loose on earth will be loosed in Heaven.

7. Then charged he his apostles that they should tell no man that he was Je'sus the Christ.

Cross-bearing Fellowship

8. And he began at once to explain unto them that he must go unto Je-ru'sa-lem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. And this he spoke openly to his disciples.

9. Then Pe'ter took him aside and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee. But Je'sus

turning about and seeing his disciples, rebuked Pe'ter, and said unto him, Get thee behind me, Sa'tan; thou art an offence and a stumbling block unto me; for thou considerest not the things that be of God, but those that be of men.

10. Then Je'sus called the multitude unto him, and he said unto his disciples, If any man will come after me, let him deny himself, and take up his cross daily and follow me.

11. For whosoever would keep his life will finally lose it; and whosoever will sacrifice his life for my sake and the gospel's shall find it again glorified.

12. What is a man profited, if he gain the whole world, and lose his own soul? Or what will a man give in exchange for his soul?

13. Whosoever therefore is ashamed of me and of my words in this faithless and sinful generation, of him also will the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels.

14. For the Son of Man shall come in the glory of his Father with his angels; and then he will reward every man according to his works.

15. Truly I say unto you, There be some standing here, who will not taste of death, till they have seen the vision of the Son of Man coming in the glory of his kingdom.

Transfiguration

16. About eight days after this, Je'sus took Pe'ter, James, and John, and went up into a high mountain alone by themselves, to pray.

17. And as he prayed, the fashion of his countenance was altered, and his face did shine as the sun, and his raiment was white and dazzling, as no one on earth can whiten it, and he was transfigured before them.

18. And there talked with him Mo'ses and E-li'jah, who also appeared in glory, and spoke of his atoning sacrifice which he should accomplish at Je-ru'sa-lern.

19. But Pe'ter and they who were with him were heavy with sleep; and when they awoke, they saw his glory, and the two men who stood with him.

20. And as they departed from Je'sus, Pe'ter said unto him, Master, it is good for us to be here; let us now make three tabernacles; one for thee, and one for Mo'ses, and one for E-li'jah; not fully comprehending what he said.

21. While Pe'ter thus spoke, there came a bright cloud and over-shadowed them, and the apostles feared as they entered into the cloud.

22. And there came a voice out of the cloud, saying, This is my beloved Son, my Chosen, in whom I am well pleased. Hear him. When they heard the voice, they

bowed face to the ground, and were exceedingly afraid.

23. And when the voice ceased, Je'sus came and touched them, and said, Arise, and be not afraid; and, when they looked round about, they saw no man any more, save Je'sus only with themselves.

24. And as they came down from the mountain, Je'sus charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

25. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

John and Elijah

26. And they asked him, saying, Why say the scribes that E-li'jah must first come? And Je'sus answered and said unto them, E-li'jah truly shall first come, and restore all things according to Mal'a-chi.

27. Yet I say unto you, that E-li'jah hath come already, but they knew him not, and rejected him and killed him. Likewise will the Son of man also suffer. Then the apostles understood that he spoke unto them of John the Bap'tist.

A Stubborn Devil

28. Now when Je'sus came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

29. And immediately all the people, when they beheld him, were greatly amazed, and running to him saluted him.

30. Then Je'sus asked the scribes, saying, What question ye with them? And a man of the multitude came, and kneeling to Je'sus, said, Master, I have brought unto thee my son, mine only child; I beg thee, have mercy on him; for he is epileptic and suffereth terribly, having a dumb spirit which bruiseth him sorely;

31. And wherever it taketh him, it teareth him; and he foameth and gnasheth with his teeth and pineth away; and I spoke to thy disciples that they should cast him out, and they could not.

32. Je'sus said unto him, O faithless generation, how long shall I be with you? How long shall I bear with you? Bring the lad unto me.

33. And they brought him unto Je'sus; and when he was coming and saw Je'sus, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming.

34. And Je'sus asked his father, How long since this came upon him? And he said, From childhood.

35. And often it hath cast him into the fire and into the waters, to destroy him; but if thou canst do anything, have compassion on us and help us.

36. Je'sus said unto him, If thou canst believe, all things are possible to him who believeth.

37. And immediately the father of the child cried out and said with tears, Lord, I believe; cast out mine unbelief.

38. When Je'sus saw that the people came running together, he rebuked the foul spirit, saying unto it, Thou dumb and deaf spirit, I charge thee, come out of him and enter no more into him.

39. And the spirit cried out, and convulsed him sorely, and came out of him; and the lad was as one dead insomuch that many said, He is dead. But Je'sus took him by the hand and lifted him up; and he arose, and Je'sus gave the lad to his father, and he was healed from that hour. And all the people were astonished at the majesty of God.

40. When Je'sus had come into his house, his disciples asked him privately, Why could not we cast it out? And he said unto them, This kind can be driven out only by fasting and prayer.

CHAPTER 34

Temple Tax and Fish Purse. Humility, True Measure of Greatness. The Child, a Citizen of Heaven. Spiritual Surgery. Reciprocal Forgiveness and Punishment.

1. Then Je'sus and his disciples passed through Gal'i-lee, and he

desired that no one should know it. And he said unto them,

2. Let this sink deeply into your ears, the Son of man shall be delivered into the hands of men, and they will kill him, but after three days he will rise again.

3. And they were greatly distressed, but they did not understand the saying because they did not think such things possible, and they were afraid to ask him.

The Temple Tax and Fish Purse

4. When they were come to Ca-per-na-um, the collectors of the temple tax, who received tribute money, came to Pe'ter and said, Doth not your master pay tribute?

5. He said, Yes. And when he had come into the house where Je'sus abode, before he spoke, Je'sus said unto him, What thinkest thou, Pe'ter? Of whom do the kings of the earth take taxes or tribute? Of their own children, or of strangers?

6. Pe'ter said unto him, Of strangers. Je'sus said unto him, Then are the children free.

7. But lest we should offend the collectors, go thou to the sea and cast a hook, and take the first fish that thou shalt catch, and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee.

Humility, True Measure of Greatness

8. Now there arose a discussion among the apostles as to which of them was the greatest. Therefore when they came into the house where Je'sus abode, he said unto them,

9. What were ye disputing about on the way as ye came here? They were astonished and silent at first; then one of them said, Master, who is greatest in the kingdom of heaven?

10. And he sat down, and called the twelve, and said unto them, If any man desire to be first, the same shall be last of all, and servant of all.

11. And he took a little child, and set him in the midst of them; and when he had taken him in his arms, he said unto them,

12. Truly, I say unto you, except ye be born again, and become as little children, ye cannot enter into the kingdom of heaven. Whosoever therefore humbles himself as this little child in my arms, the same is greatest in the kingdom of heaven.

The Child, a Citizen of Heaven

13. And whosoever receives one such little child in my name, receiveth me; and whosoever receives me, receiveth not me only, but also the Father who sent me.

14. But whosoever puts a snare in the way of these little ones, it

were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea.

15. Woe unto the world because of such snares! for it is filled with them, and they trap the unwary; but greater woe to that man who sets the snares!

16. Take heed therefore that ye neglect not little children; for I say unto you, that in Heaven their angels do always behold the face of my Father who is in Heaven.

17. What think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go into the mountains, and seek that which is gone astray?

18. And if so be that he find it, truly I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

19. Even so it is not the will of your Father who is in Heaven, that any one of these little children should perish, for the Son of man is come to seek and to save all who are lost.

Spiritual Surgery

20. Therefore if thy hand snare thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into Hell, into the fire that never shall be quenched, where remorse

dieth not, and the fire is not quenched.

21. And if thy foot snare thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into Hell, into the fire that never shall be quenched, where remorse dieth not, and the fire is not quenched.

22. And if thine eye snare thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire, where remorse dieth not, and the fire is not quenched.

23. For every one shall be salted with fire, as every sacrifice must be salted with salt. Salt is good, but if the salt have lost its flavor, with what will ye season it? Have humility in yourselves, and be at peace one with another.

24. Then John said unto Je'sus, Master, we saw one casting out devils in thy name, and he followed not us; and we forbade him, because he followed not us.

25. But Je'sus said, Forbid him not for there is no man who doth a miracle in my name, who can lightly speak evil of me, for he who is not against us is for us.

26. Whosoever gives you a cup of water to drink in my name, because ye belong to Christ, truly I say unto you, he shall not lose his reward.

*Reciprocal Forgiveness and
Punishment*

27. Then came Pe'ter and said unto Je'sus, Lord, how often shall I forgive my brother when he offends me? As oft as seven times? Je'sus said unto him, I say unto thee, Pe'ter, not until seven times, but until seventy times seven.

28. Moreover, I say unto you all, if thy brother offend against thee, go to him in love and tell him his fault between thee and him alone; if he hear thee and repent, thou art at one with thy brother.

29. But if he will not listen to thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

30. And if he refuse to hear them, tell it unto the Church; and if he refuse to hear the Church, let him be unto thee as a Gen'tile, or a publican.

31. Again I say unto you, Whatsoever ye bind on earth will be bound in Heaven; and whatsoever ye loose on earth will be loosed in Heaven.

32. Truly, I say unto you, If two of you agree on earth when praying for anything that ye desire, it will be done for you by my Father who is in Heaven, for where two or three are gathered together in my name, there am I in the midst of them.

33. Therefore the kingdom of heaven is like unto a certain king, who would take account of his servants. And when he began to reckon, one was brought unto him, who owed him a very large sum of money.

34. But because he was bankrupt, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

35. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and released him and forgave him the debt.

36. But the same servant went out, and found one of his fellow-servants who owed him, a very small sum of money; and he laid hands on him, and taking him by the throat, choked him, saying, Pay me what thou owest.

37. And his fellow-servant fell down at his feet and besought him, saying, Have patience with me, and I will pay thee all. And he would not, but went and cast him into prison till he should pay the debt.

38. So when his fellow-servants saw what was done, they were very sorry, and came and told their lord all about it.

39. Then his lord, after he had called him, said unto him, O thou wicked servant, I forgave thee all

thy debt, because thou didst beg me to do so. Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

40. And his lord was very angry, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts do not also forgive every one his brother.

CHAPTER 35

Family Disloyalty. Teaching in the Temple. The Adulteress. Satisfying Soul Thirst.

1. After this Je'sus went about in Gal'i-lee, for he would not do so in Ju-de'a, because the Phar'i-sees sought to kill him.

2. When the Feast of Tabernacles was at hand, his brothers said unto him, Depart, and go into Ju-de'a, that thy disciples there also may see the works that thou doest.

3. For there is no man who doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world; for the brothers of Je'sus did not believe in him.

4. Then Je'sus said unto them, My time has not yet come; but your time is always here. The world cannot hate you, for it doth not hate itself; but me it

hateth, because I testify against it that the works thereof are evil.

5. Go ye up unto this feast; I go not up yet, for my time is not yet full come.

6. When he had thus said unto them, he abode still in Gal'i-lee. But when his brothers were gone up, then went he also up unto the feast, not openly, but as it were in secret.

7. Then the Phar'i-sees sought him at the feast, and said, Where is he?

8. And there was much whispering among the people concerning him; for some said, He is a good man; others said, Nay; but he deceiveth the people. Yet no man spake openly of him for fear of the Phar'i-sees.

Teaching in the Temple

9. Now about the midst of the feast Je'sus went up into the Temple and taught. And the Phar'i-sees marvelled, saying, How knoweth this man letters, having never learned?

10. Je'sus said unto them, My doctrine is not mine, but his who sent me. If any man will do God's will, he will know of the doctrine, whether it be of God, or whether I speak on my own authority.

11. He who speaketh without authority seeketh his own glory; but he who seeketh the glory of

God, who sent him, the same is true, and there is nothing false in him.

12. Did not Mo'ses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The Phar'i-sees said, Thou hast a devil; who goeth about to kill thee?

13. Je'sus said unto them, I have done steadfastly only works of righteousness, and ye all marvel.

14. Mo'ses gave unto you circumcision, not because it is of Mo'ses, but of the fathers; and ye on the Sabbath day circumcise a man.

15. If a man on the Sabbath day receive circumcision, that the law of Mo'ses should not be broken, are ye angry at me, because I heal on the Sabbath day? Judge not according to the appearance, but judge justly.

16. Then said some of them of Je-ru'sa-lem, Is not this he, whom they seek to kill? But, lo, he speaks boldly, and they say nothing unto him. Do the rulers know that this is indeed the Christ?

17. Yet we know this man whence he is; but when Christ cometh, no man knoweth whence he is.

18. Then cried Je'sus in the Temple as he taught, saying, Ye both know me, and ye know whence I am; and I am not come of myself, but God, who sent me, is true, whom ye know not. But

I know him, for I am from him, and he hath sent me.

19. Then they sought to take Je'sus; but no man laid hands on him, because his hour was not yet come.

20. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

21. When the Phar'i-sees knew that the people whispered such things concerning Je'sus, they and the chief priests sent officers to take him.

22. Then said Je'sus unto them, Yet a little while am I with you and then I go unto the Father who sent me. Ye will seek me, and will not find me; and where I am, thither ye cannot come.

23. Then said the Phar'i-sees among themselves, Whither will he go, that we shall not find him? Will he go unto the Dispersion among the Greeks, and teach the Greeks?

24. What does he mean by saying, Ye will seek me and will not find me, and where I am ye cannot come?

25. Then Je'sus went unto the mount of Ol'ives to stay all night. And early in the morning he came again into the Temple, and all the people came unto him; and he sat down and taught them.

*The Adulteress**

26. And the scribes and Phar'i-sees brought unto him a woman taken in adultery; and when they had set her in the midst,

27. They said unto him, Master, this woman was taken in adultery, in the very act. Now Mo'ses in the law commanded us that such should be stoned; but what sayest thou?

28. This they said, tempting him, that they might have cause to accuse him. But Je'sus stooped down and with his finger wrote on the ground, as though he heard them not.

29. So when they continued asking him, he stood upright, and said unto them, He who hath not so sinned among you, let him first cast a stone at her.

30. And again he stooped down, and wrote on the ground. And they who heard him, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Je'sus and the woman were left alone.

31. When Je'sus again stood upright and saw none but the woman, he said unto her, Woman, where are thine accusers? Hath no man condemned thee to death? She said, No man, Lord. And Je'sus said unto her, Neither do I; go, and sin no more.

* Most of the ancient authorities omit the account of the Pharisees and the adulteress, holding it to be primitive tradition, and not canonical gospel.

Satisfying Soul Thirst

32. Now on the last day of the Feast, Je'sus stood and proclaimed aloud, saying, If any man thirst, let him come unto me and drink.

33. He who believeth in me, as the prophet I-sa'iah hath said, Out of his spiritual life shall flow rivers of living water. But Je'sus spoke of the Ho'ly Spirit, who was to be given to all who would believe in him, after he was glorified.

34. Then spoke Je'sus again unto the multitude, saying, I am the Light of the World; he who followeth me shall not walk in darkness, but shall have the light of life.

35. The Phar'i-sees therefore said unto him, Thou bearest record of thyself; thy record is not true.

36. Je'sus said unto them, Though I bear record of myself, yet my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I came and whither I go.

37. Ye judge by appearance; I thus judge no man, but if I judge, my judgment is true; for I am not alone, but the Father who sent me is with me.

38. It is also written in the law that the testimony of two persons is trustworthy. I am one who bear witness of myself, and the Father who sent me beareth witness of me.

39. Then said the Phar'i-sees

unto him, Where is thy Father? Je'sus answered, Ye neither know me, nor my Father; if ye had known me, ye would have known my Father also.

40. These words spoke Je'sus in the treasury, as he taught in the Temple; and no man laid hands on him; for his hour was not yet come.

CHAPTER 36

Verified Divinity. Bondsmen and Freemen. Jesus Classifies All Men. Venomous Unbelief. "I Am" Speaks. Various Reactions.

1. Then said Je'sus again unto the Phar'i-sees, I go my way, and ye will seek me, and will die in your sins; whither I go, ye cannot come.

2. Then said they, Will he kill himself? Because he said, Whither I go, ye cannot come.

3. And Je'sus said unto them, Ye are from beneath; I am from above; ye are of this world; I am from Heaven.

4. Therefore I have told you that ye would die in your sins; for if ye believe not that I am the Son of God, ye will die in your sins.

5. Then said they unto him, Who art thou? And Je'sus said unto them, Even the same that I said unto you from the beginning.

6. I have many things to say and to judge of you; but the

Father who sent me is true; and I speak to the world those things which I have heard from him.

7. They understood not that he spoke to them of God the Father. Then said Je'sus unto them, When ye have lifted up the Son of man, then will ye know that I am the Son of God, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

8. And he who sent me is with me; the Father hath not left me alone; for I do always those things that please him.

9. As he spoke these words, many believed on him. Then said Je'sus to those who believed on him, If ye continue in my word, then are ye my disciples indeed;

Bondmen and Freemen

10. And ye shall know the Truth, and the Truth will make you free.

11. The Phar'i-sees answered him, We be A'bra-ham's children and were never in bondage to any man; how sayest thou, Ye will be made free?

12. Je'sus answered them, Truly, truly, I say unto you, Whosoever committeth sin is the servant of sin.

13. And the servant abideth not in the house forever; but the Son abideth ever.

14. If the Son therefore sets you free, ye will be free indeed.

15. I know that ye are A'bra-ham's children; but ye seek to

kill me, because my word hath no place in you.

Jesus Classifies All Men

16. I speak that which I have seen with my Father; and ye do that which ye have seen with your father.

17. They said unto him, A'bra-ham is our father. Je'sus said unto them, If ye were A'bra-ham's children, ye would do the works of A'bra-ham.

18. But now ye seek to kill me, a man who hath told you the truth, which I have heard of God; this did not A'bra-ham.

19. Ye do the deeds of your father. Then said they to him, We be born not of fornication; we have one Father, even God.

20. Je'sus said unto them, If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me.

21. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the evils of your father ye will do. He was a murderer from the beginning, and abode not in the truth because there is no truth in him. When he speaks, he speaketh a lie; he cannot speak the truth, for he is a liar, and the father of it.

22. And because I tell you the truth, ye believe me not. Which

of you convinceth me of sin? And if I say the truth, why do ye not believe me?

23. He who is of God heareth God's words; ye therefore hear them not, because ye are not of God.

Venomous Unbelief

24. Then the Phar'i-sees said unto him, Say we not well that thou art a Sa-mar'i-tan, and hast a devil?

25. Je'sus answered, I have not a devil; but I honor my Father, and ye do dishonor me.

26. And I seek not mine own glory; there is one who seeketh and judgeth. Truly, truly, I say unto you, If a man keep my saying, he will never see death.

27. Then said the Phar'i-sees unto him, Now we know that thou hast a devil. A'bra-ham is dead, and the prophets; and thou sayest, If a man keep my saying, he will never taste of death.

28. Art thou greater than our father A'bra-ham, who is dead? And the prophets are dead; whom makest thou thyself?

29. Je'sus answered, If I honor myself, my honor is nothing; it is my Father who honoreth me; of whom ye say that he is your God.

30. Yet ye have not known him, but I know him; and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying.

"I Am" Speaks

31. Your father A'bra-ham rejoiced to see my day; and he saw it and was glad. Then said the Phar'i-sees unto him, Thou art not yet fifty years old, and hast thou seen A'bra-ham?

32. Je'sus said unto them, Truly, truly, I say unto you, Before A'bra-ham was, "I Am."

Various Reactions

33. Then took they up stones to cast at him; but Je'sus hid himself, and went out of the Temple, going through the midst of them, and so passed by, returning to Gal'i-lee.

34. Some of the multitude when they heard Je'sus speak these words, said, This truly is that prophet of whom Mo'ses wrote. Others said, This is the Christ, the Son of God.

35. But the Phar'i-sees said, What! Doth the Christ come out of Gal'i-lee? Hath not the prophet Mi'kah said that the Christ cometh from the lineage of Da'vid, and from Beth'le-hem, where he lived?

36. Then there arose a division among the people because of Je'sus. The Phar'i-sees, who hated him and had ordered his arrest, would have taken him, but they feared the multitude.

37. Therefore when the officers returned without Je'sus to the place where the chief priests and

the Phar'i-sees were assembled, the latter said unto them, Why did ye not bring him?

38. The officers answered, Never man spoke like this man. Then said the Phar'i-sees, Are ye also deceived?

39. Have any of the rulers or of the Phar'i-sees believed on him? They know; but these people who knoweth not the law are cursed.

40. Nic-o-de'mus, he who came to Je'sus by night, said unto them, Doth our law allow us to judge any man before we hear him, and know what he doeth?

41. They said unto him, Art thou also a follower of the Gal'i-lean? Search, and look; for out of Gal'i-lee ariseth no prophet.

CHAPTER 37

Stern Requirements for Discipleship. Seventy Messengers. Pre-judged Cities. Real Reason for Rejoicing. Restful Labor in Yokefellowship.

1. Now when the time drew near for his atonement, Je'sus departed from Gal'i-lee, and resolutely set his face in the direction of Je-ru'-sa-lem.

2. And he sent messengers before his face; and they went, and entered into a village of the Sa-mar'i-tans to make ready for him.

3. But they did not receive him, because he was on his way to Je-ru'sa-lem.

4. Now when his apostles, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as E-li-jah did?

5. But he turned and rebuked them, and said, Ye know not what manner of spirit speaketh in you;

6. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

7. And as they went in the way, a certain man, a scribe, said unto him, Lord, I will follow thee whithersoever thou goest.

8. And Je'sus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

9. And he said unto another, Follow me. But he said, Lord, allow me first to go and bury my father.

10. Je'sus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

11. And another also said, Lord, I will follow thee; but let me first go bid farewell to them who are at home at my house.

12. And Je'sus said unto him, No man, putting his hand to the plow and looking back, is fit for the kingdom of God.

13. Then Je'sus and his disciples went into the borders of Ju-de'a

beyond the Jordan into a place where John at first baptized, and great crowds followed him; and he taught them and healed them.

Seventy Messengers

14. After those things Je'sus appointed seventy messengers, and sent them two and two before his face into every town and place, whither he himself would come.

15. Therefore said he unto them, The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the Harvest, to send forth reapers into his harvest.

16. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor traveling bag, nor sandals; and argue with no man by the way.

17. Into whatever house ye enter, first say, Peace be to this house. And if the man be a son of peace, your peace shall rest upon it; if not, it shall return to you again.

18. And in the same house abide, eating and drinking such things as they give; for the laborer is worthy of his hire. Change not from house to house.

19. And into whatever town ye enter, and they receive you, eat such things as are set before you;

20. And heal the sick who are therein, and say unto them, The kingdom of God is come nigh unto you.

21. But into whatever town ye enter, and they receive you not,

go your ways out into the streets of the same and say,

22. Even the very dust of your town, which cleaveth on us, we do wipe off against you; notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

23. But I say unto you that it shall be more tolerable in that day for Sod'om, than for that town.

Prejudged Cities

24. Then began he to reproach the towns wherein most of his mighty works had been done because they repented not.

25. Woe unto thee, Cho-ra'zin! Woe unto thee, Beth-sa'i-da! For if the mighty works which were done in you had been done in Tyre and Si'don, they would have repented in sackcloth and ashes. But it shall be more bearable for Tyre and Si'don in the Judgment Day than for you.

26. And thou, Ca-per'na-um, which art exalted to heaven, shalt be thrust down to hell. For if the mighty works had been done in Sod'om which were done in thee, it would have remained until this day. But I tell thee that it will be more bearable for the land of Sod'om in the Judgment Day than for thee.

Real Reason for Rejoicing

27. He who heareth you heareth me; and he who despiseth you

despiseth me; and he who despiseth me despiseth the Father who sent me.

28. And when the Seventy had completed their work they returned to Je'sus with joy, saying, Lord, even the devils are subject unto us through thy name.

29. And he said unto them, I beheld Sa'tan as lightning fall from Heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

30. Notwithstanding in this rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in Heaven.

31. In that hour Je'sus rejoiced in the Ho'ly Spirit, and said, I thank thee, O Father, Lord of Heaven and earth, that thou hast hidden these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight.

32. All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned unto his disciples, and said privately, Blessed are the eyes which see the things that ye see;

33. For I tell you that many prophets and kings have desired to see those things which ye see,

and have not seen them; and to hear those things which ye hear, and have not heard them.

Restful Labor in Yokefellowship

34. Come unto me, all ye who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and be guided by me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

35. Now as he continued his journey toward Je-ru'sa-lem, he entered into Beth'a-ny; and a certain woman named Mar'tha received him into her house.

36. And she had a sister called Ma'ry, who came and sat at Je'sus' feet, and heard his word.

37. But Mar'tha was distracted about much preparation, and she came to Je'sus and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.

38. And Je'sus said unto her, Mar'tha, Mar'tha, thou art anxious and troubled about many things, but few things are needed; and Ma'ry hath chosen that good part which shall not be taken away from her.

CHAPTER 38

*Light and Sight for the World.
The Blind Man and Blinded Pharisees.*

1. Soon after this the Feast of Rededication was held at Je-ru'sa-lem, and it was winter. And Je'sus was there, and he walked in the Temple in Sol'o-mon's porch. And as he passed by, he saw a man who was blind from his birth.

2. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3. Je'sus answered, This man's blindness is not the result of sin, but that the works of God should be made manifest in him.

4. I must work the works of him who sent me while it is day, for the night cometh when no man can work. While I am in the world, I am the Light of the World.

The Blind Man

5. When he had thus spoken, he spat on the ground, and made clay of the saliva, and he anointed the eyes of the blind man with the clay,

6. And said unto him, Go, wash in the pool of Si-lo'am. He went his way therefore, and washed, and came seeing.

7. The neighbors therefore, and they who before had seen that he was blind, said, Is not this he who sat and begged?

8. Some said, This is he; others said, He is like him; but he said, I am he. Therefore said they

unto him, How were thine eyes opened?

9. He said, A man who is called Je'sus made clay, and anointed mine eyses, and said unto me, Go to the Pool of Si-lo'am and wash; and I went and washed, and I received sight.

Blinded Pharisees

10. Then said they unto him, Where is he? He said, I know not. And they brought him to the Phar'i-sees, and told them that it was on the Sabbath day when Je'sus made the clay, and opened his eyses.

11. Then again the Phar'i-sees also asked him how he had received his sight. He said unto them, He put clay upon mine eyses, and I washed and do see.

12. Therefore said some of the Phar'i-sees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man who is a sinner do such miracles? And there was a division among them.

13. They said unto the blind man again, What sayest thou of him, seeing he hath opened thine eyses? He said, He is a prophet.

14. But the Phar'i-sees did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him who had received his sight.

15. And they asked them, saying, Is this your son, who ye say

was born blind? How then doth he now see?

16. His parents said, We know that this is our son, and that he was born blind;

17. But by what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age; ask him; he can speak for himself.

18. These words spoke his parents, because they feared the rulers; for the scribes had agreed already, that if any man should acknowledge Je'sus as the Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him.

19. Then the Phar'i-sees again called the man who had been blind, and said unto him, Give God the praise; we know that the man who did this is a sinner.

20. He said, Whether he be a sinner or not, I know not; one thing I know, that, whereas I was blind, now I see.

21. Then said they to him again, What did he to thee? How opened he thine eyses?

22. He answered them, I have told you already, and ye did not believe; wherefore would ye hear it again? Will ye also be his disciples?

23. Then they reviled him, and said, Thou art his disciple; but we are Mo'ses' disciples. We know that God spoke unto

Mo'ses; as for this fellow, we know not whence he is.

24. The man said unto them, Why herein is a marvellous thing, that ye know not whence he is, and yet he hath opened mine eyes.

25. Now we know that God heareth not sinners; but if any man be a worshipper of God and doeth his will, him God heareth.

26. Since the world began it hath not been heard that any man opened the eyes of one who was born blind. If this man were not of God, he could do nothing.

27. Then the Phar'i-sees said unto him, Thou wast altogether born in sin, and dost thou teach us? And they cast him out.

28. When Je'sus heard that they had cast him out, he sought him; and when he had found him, he said unto him, Dost thou believe on the Son of God?

29. He said, Who is he Lord, that I might believe on him? And Je'sus said unto him, Thou hast both seen him, and it is he who talketh with thee. The man said, Lord, I believe. And he worshipped him.

30. And Je'sus said, For judgment I am come into this world, that they who see not might see; and that they who see might be made blind.

31. And some of the Phar'i-sees who were with him heard these words, and they said unto him, Are we blind also?

32. Je'sus said unto them, If ye were blind, ye would have no sin; but now ye say, We see; therefore your sin remaineth.

CHAPTER 39

The Sum of Man's Services. My World Neighbor. The Good Shepherd. Critical Unbelief. God Incarnate.

1. Then a certain lawyer stood up and tempted Je'sus, saying, Master, what shall I do to inherit eternal life?

2. Je'sus said unto him, What is written in the law? How readest thou?

3. And he said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

4. And Je'sus said unto him, Thou hast answered right; this do, and thou shalt live.

5. But he, willing to justify himself, said unto Je'sus, And who is my neighbor?

My World Neighbor

6. And Je'sus said, A certain man went down from Je-ru'sa-lem to Jer'i-cho, and fell among thieves, who stripped him of his raiment, wounded him, and departed, leaving him half dead.

7. And by chance there came down a certain priest that way;

and when he saw him, he passed by on the other side.

8. And likewise a Le'vite, when he was at the place, came and looked on him, and passed by on the other side.

9. But a certain Sa-mar'i-tan, as he journeyed, came where he was; and when he saw him, he had compassion on him,

10. And went to him and bound up his wounds, dressing them with oil and wine, and set him on his own beast, and brought him to an inn, and nursed him during the night.

11. And on the morrow when the Sa-mar'i-tan departed, he gave expense money to the host, and said unto him, Take care of him; and whatcver thou spendest more, when I come again, I will repay thee.

12. Which now of these three, thinkest thou, was neighbor unto him who fell among the thieves?

13. And the lawyer said, He who showed mercy on him. Then said Je'sus unto him, Go and do thou likewise.

The Good Shepherd

14. Truly, truly, I say unto you, He who entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

15. But he who entereth in by the door is the shepherd of the sheep. To him the porter open-

eth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.

16. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice.

17. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers.

18. This parable spoke Je'sus unto them; but they understood not what things they were which he spoke unto them.

19. Then said Je'sus unto them again, Truly, truly, I say unto you, I am the Door for the sheep. All who ever came before me are thieves and robbers; but the sheep did not hear them.

20. I am the Door; by me if any man enter into the fold, he will be saved, and will go in and out, and find pasture.

21. The thief cometh not, but to steal, and to kill, and to destroy. I am come that they might have life, and that they might have it more abundantly.

22. I am the Good Shepherd; the good shepherd giveth his life for the sheep.

23. But he who is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf seizes some and scattereth the flock. The hireling fleeth because he is

a hireling and careth not for the sheep.

24. I am the Good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.

25. And other sheep I have, which are not of this fold; them also I must bring, and they will hear my voice; and there shall be one fold, and one Shepherd.

26. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Critical Unbelief

27. Then there arose a division among the people because of these words. Many of them said, He hath a devil and is mad; why hear ye him? Others said, These are not the words of one possessed with a devil. Can a devil open the eyes of one born blind?

28. The Phar'i-sees therefore came round about Je'sus, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly.

29. Je'sus answered them, I told you, and ye believed not; the works that I do in my Father's

name bear witness of me. But ye believe not because ye are not of my sheep, as I said unto you.

30. My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

God Incarnate

31. My Father, who gave them to me, is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one.

32. Then the Phar'i-sees took up stones again to stone him. Je'sus said unto them, Many good works have I shown you from my Father; for which of those works do ye stone me?

33. The Phar'i-sees answered him, saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.

34. Je'sus answered them, Is it not written in the Psalms, I said, Ye are gods? If Da'vid called them gods, unto whom the word of God came, and the scripture cannot be broken;

35. Why say ye of one whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?

36. If I do not the works of my Father, believe me not. But if I

do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him.

37. Therefore they sought again to take Je'sus; but he escaped, and went away again beyond Jor'dan into the place where John at first baptized; and there he abode.

38. And many resorted unto him, and said, John did no miracle; but all things that John spoke of this man were true. And many believed on him there.

CHAPTER 40

School of Prayer. Rewards for Faith and Courage. Judgment Against Hypocrites. Fear God Instead of Man.

1. When Je'sus had prayed earnestly in a certain place, and ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2. And Je'sus said unto them, When ye pray, say, Father, Hallowed be thy name. Thy Kingdom come. Thy will be done on earth as it is in Heaven.

3. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one who offends against us. And lead us not into temptation; but deliver us from evil.

4. And he said unto them, If ye have a friend, and should go unto him at midnight and say unto

him, Friend, lend me three loaves, for a friend of mine in his journey is come to me, and I have nothing to set before him;

5. And he from within should answer and say, Trouble me not; the door is now locked, and my children are with me in bed and asleep; I cannot rise and give thee;

6. I say unto you, Though he will not rise and give him because he is his friend, yet because he persists, he will rise and give him as many as he needeth.

Rewards for Faith and Courage

7. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

8. For every one who asketh receiveth; and he who seeketh findeth; and to him who knocketh it shall be opened.

9. If a son asks for bread of any of you who is a father, will he give him a stone? Or if he asks for a fish, will he for a fish give him a serpent? Or if he asks for an egg, will he offer him a scorpion?

10. If ye then, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give the Ho'ly Spirit to them who ask him?

Judgment Against Hypocrites

11. And as Je'sus spoke, a certain Phar'i-see besought him to

dine with him; and he went in and sat down to meat.

12. And when the Phar'i-see saw it, he marvelled that Je'sus had not first washed before eating.

13. And Je'sus said unto him, Now ye Phar'i-sees make clean the outside of the cup and platter; but your inward part is full of greed and wickedness.

14. Ye fools, did not he who made that which is without also make that which is within? Give alms of holiness and be clean within and without.

15. But woe unto you, Phar'i-sees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and yet not to leave the other undone.

16. Woe unto you, Phar'i-sees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

17. Woe unto you, scribes and Phar'i-sees, hypocrites! for ye are as tombs which appear not, and the men who walk over them are not aware of them.

18. Then one of the lawyers said unto him, Master, thus saying thou reproachest us also.

19. And he said, Woe unto you also, ye lawyers! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

20. Woe unto you! for ye build

the sepulchers of the prophets which your fathers killed.

21. Truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchers.

22. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they will slay and persecute;

23. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

24. From the blood of A'bel unto the blood of Zach-a-ri'ah, who perished between the altar and the Temple; truly I say unto you, It shall be required of this Jew'ish generation.

25. Woe unto you, lawyers! for ye have taken away the Key of Knowledge; ye entered not the Temple of Truth, and them who were entering, ye have hindered.

26. And as he said these things unto them, the scribes and the Phar'i-sees began angrily to urge him to speak of many things, laying traps for him, and seeking to catch something out of his mouth, that they might accuse him.

Fear God Instead of Man

27. In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon

another, Je'sus went forth from the Phar'i-see's house, and said unto his disciples first of all,

28. Beware of the leaven of the Phar'i-sees, which is hypocrisy, for there is nothing covered that shall not be revealed; neither hid that shall not be known.

29. Therefore whatever ye have spoken in darkness will be heard in the light; and that which ye have spoken in the ear in closets will be proclaimed upon the house tops.

30. And I say unto you my friends, Be not afraid of them who kill the body, and after that have no more that they can do.

31. But I forewarn you of whom to fear; fear God, who after he hath killed hath power to cast into Hell; yea, I say unto you, fear him.

32. Are not five sparrows sold for one cent, and not one of them is forgotten before God? Even the very hairs of your head are all fixed by the Father. Fear not therefore; ye are of more value than many sparrows.

33. Also I say unto you, Whosoever shall confess me before men, him will the Son of Man also confess before the angels of God. But he who denieth me before men will be denied before the angels of God.

34. And whosoever shall speak a word against the Son of man, it will be forgiven him; but unto

him who blasphemeth against the Ho'ly Spirit it will not be forgiven.

35. And when they take you unto the synagogues, and unto magistrates, and powers, take no thought how or what things to answer, or what to say; for the Ho'ly Spirit will teach you in the same hour what ye ought to say.

CHAPTER 41

The Poor Rich Fool. The Father's Loving Care. Workful Waiting. The Fire of Christian Faith. Be Reconciled to God.

1. And one of the multitude said unto him, Master, speak to my brother, that he divide the inheritance with me.

2. But Je'sus said unto him, Man, who hath made me a judge or an adjuster of your affairs?

3. And Je'sus said unto the multitude, Take heed, and keep yourselves from all covetousness, for a man's life consisteth not in the abundance of the things which he posseseth.

4. Then he spoke a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he reasoned within himself, saying, What shall I do, because I have not room to house all my crops?

5. This will I do, he said, I will pull down my barns and build larger ones, and there will I house all my grain.

6. And I will say to my soul, Soul, thou hast much goods laid up for many years; now take thine ease; eat, drink and be merry.

7. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose will those things be, which thou hast provided? So is he who layeth up treasure for himself alone, and is not rich toward God.

The Father's Loving Care

8. And he said unto his disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment.

9. Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and yet God feedeth them. Are ye not much more precious than birds?

10. And which of you by anxious thought can add an hour to his life? If ye then be not able to do that thing which is least, why be doubtful about the rest?

11. Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Sol'o-mon in all his glory was not arrayed like one of these.

12. If then God so clothe the grass, which today is in the field, and tomorrow is fuel for the oven;

how much more will he clothe you, O ye of little faith?

13. And seek not what ye will eat, or what ye will drink, neither be ye of doubtful mind about the Father's loving care. For all these things do the nations of the world seek after; but your Father knoweth that ye have need of these things.

14. But seek first the kingdom of God; and all these things shall be added unto you. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

15. Therefore sell of what ye have and give alms. Make yourselves purses which will not wear out, and they will be inexhaustible treasure in Heaven for you. For where your treasure is, there will your heart be also.

Workful Waiting

16. Let your loins be girded about, and your lights burning; and ye yourselves like unto men who wait for their lord, until he returneth from the wedding; that when he cometh and knocketh, ye may open unto him immediately.

17. Blessed are those servants, whom the lord, when he cometh, will find watching. Truly I say unto you that he will gird himself, and make them to sit down to meat, and will come forth and serve them.

18. And should he come late at night, or early in the morning, and find them so, blessed are those servants.

19. And this know, that if the master of the house had known what hour the thief would come, he would have watched, and not have allowed his house to be broken into.

20. Be ye therefore also ready, for the Son of Man cometh at an hour when ye think not. Then Pe'ter said unto him, Lord, speakest thou this parable unto us, or even to all?

21. And Je'sus said, I speak to every one who is a wise and faithful steward, whose lord hath made ruler over his household, to give them their portion of meat in due season.

22. Blessed is that steward, whom his lord, when he cometh, shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.

23. But if that steward should say in his heart, My lord delayeth his coming, and begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

24. The lord of that steward will come in a day when he looketh not for him, and at an hour when he is not aware, and will punish him severely, and appoint him his portion with the untrustworthy.

25. And the servant, who knew his lord's will, and prepared not

himself, neither did according to his will, will be beaten with many stripes.

26. But he who knew not, and did commit things worthy of stripes, will be beaten with few stripes. For unto whomsoever much is given, of him much will be required; and to whom men have committed much, of him they will ask the more.

The Fire of Christian Faith

27. I am come to cast fire upon the earth; and what more can I wish, if it is already kindled? But I have a baptism of death to endure, and how great is my distress till it be accomplished.

28. Think ye that I come to make peace on earth? I tell you, No, but to cause division; for from this time, if there are five in a family, they will be divided, three against two, and two against three.

29. They will be divided, father against son; mother against daughter, and daughter against her mother; mother - in - law against her daughter-in-law, and daughter - in - law against her mother-in-law.

Be Reconciled to God

30. And Je'sus said unto the multitude also, When ye see a cloud rising in the west, immediately ye say, There cometh a shower, and so it doth. And

when ye feel the south wind blowing, ye say, There will be scorching heat, and so it is.

31. Ye hypocrites, ye know how to judge the face of the earth and the sky; then how is it that ye cannot see in me the face of God?

32. Why cannot ye of yourselves understand and judge the Truth? When, for example, thou art going with thine adversary before a magistrate, on the way, if possible, be at agreement with him;

33. Or he may take thee to the judge at court, and the judge deliver thee to an officer, and the officer cast thee into prison. I say unto thee, Thou shalt not be released until thou hast paid the very last cent.

CHAPTER 42

Judgment Against Fruitless Life.

Jesus Releases Satan-bound Woman. "Born-again" Citizens Enter. Wailing and Warning.

1. At this time, some of his disciples came and told Je'sus of the Gal-i-le'ans, whose blood Pi'late had mingled with their sacrifices.

2. And Je'sus said unto them, Suppose ye that these Gal-i-le'ans were sinners above all the Gal-i-le'ans, because they suffered such things?

3. I tell you, Nay; but, unless ye repent, ye, too, will all perish.

4. Or those eighteen, upon whom

the tower in Si-lo'am fell and slew them, think ye that they were sinners above all men who dwelt in Je-ru'sa-lem?

5. I tell you, Nay; but, unless ye repent, ye, too, will all perish.

6. He spoke also this parable, A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7. Then said he unto the dresser of his vineyard, For these three years I have come seeking fruit on this fig tree, and find none; cut it down; why consumeth it the soil?

8. And he said unto him, Lord, let it alone this year also, till I shall cultivate it and fertilize it; and if it bear fruit, well; and if not, then after that thou shalt cut it down.

Jesus Releases Satan-bound Woman

9. And Je'sus was teaching in one of the synagogues on the Sabbath. And there was a woman there who had a spirit of infirmity eighteen years, and was bowed together, and could in no wise stand erect.

10. And when Je'sus saw her, he called her to him and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her; and immediately she was made straight and glorified God.

11. Then the ruler of the synagogue, filled with indignation because Je'sus had healed on the Sabbath day, said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day.

12. Je'sus said unto him, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?

13. And ought not this woman, being a daughter of A'bra-ham, whom Sa'tan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?

14. And when Je'sus had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him.

15. Then said he, Unto what is the kingdom of God like? And what does it resemble? It is like a grain of mustard seed, which a man took and cast into his garden; and it grew into a tree, and the birds of the air lodged in the branches of it.

16. And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in her bread-mixture, till the whole was leavened.

17. And he went through the cities and villages, teaching, and journeying toward Je-ru'sa-lem.

"Born-again" Citizens Enter

18. Then said one unto him, Lord, are there few who be saved? And he said unto him, Strive to enter Life through the narrow door; for many, I say unto you, will seek to enter, and will not be able.

19. For when once the master has fixed the time to close the house, and has arisen and locked the door, and ye stand without and knock at the door, saying, Lord, Lord, open unto us; he will answer and say unto you, I know not who ye are.

20. Then will ye say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he will say, I tell you, I know not who ye are; depart from me, all ye workers of iniquity.

21. There will be weeping and gnashing of teeth when ye see A'bra-ham and I'sa'c and Ja'cob, and all the prophets, in the Kingdom of God, and yourselves cast outside.

22. And the redeemed will come from the east and the west, and from the north and the south, and abide in the Kingdom of God. And some who are great now will be least then, and some who are least now will be great then.

Wailing and Warning

23. In that very hour there came certain Phar'i-sees, saying unto

Je'sus, Get thee out and go away, for Her'od intends to kill thee.

24. And he said unto them, Go and say to that fox, Look to thyself. I cast out devils, and I do cures today and tomorrow, and the third day I shall have completed my work.

25. Nevertheless I must go my way today and tomorrow and the day following; for it cannot be that a prophet perish out of Je-ru'sa-lem.

26. O Je-ru'sa-lem, Je-ru'sa-lem, which killst the prophets, and stonest them who are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

27. Behold, your Temple is left unto you desolate; and truly, I say unto you, Ye shall not see me, until the time come when ye will say, Blessed is he who cometh in the name of the Lord.

CHAPTER 43

Do Good Always. Humility and Egotism. Frivolous Excuses. Cost of Spiritual Warfare.

1. Now one of the chief Phar'i-sees invited Je'sus to come to his house to eat bread on the Sabbath day, and the Phar'i-sees watched him because there was a certain man there who had the dropsy.

2. And Je'sus said unto the lawyers and Phar'i-sees, Is it lawful

to heal on the Sabbath day? But they did not answer him. And he took the sick man and healed him, and let him go.

3. Then said Je'sus unto them, Which of you having an ass or an ox fallen into a pit, will not straightway pull him out on the Sabbath day? And they could not answer him.

Humility and Egotism

4. And he put forth a parable to those who were bidden, when he marked how they chose out the chief seats, saying unto them,

5. When thou art bidden to a wedding, sit not down in the highest place, lest a more honorable man than thou be bidden.

6. And he who bade thee, come with the more honorable man, and say unto thee, Give this man thy place; and thou with shame must take the lowest place.

7. But when thou art bidden, go and sit down in the lowest place, that when he who bade thee cometh, he may say unto thee, Friend, go up higher; then wilt thou have worship in the presence of them who sit at meat with thee.

8. For whosoever exalteth himself will be abased; and he who humbleth himself will be exalted.

9. Then said he also to him who bade him, When thou give a dinner or a supper, call not thy friends, nor thy brothers, nor thy kinsmen, nor thy rich neighbors;

lest they also bid thee again, and a recompense be made thee.

10. But when thou makest a feast, call the poor, the maimed, the lame and the blind; then thou wilt be blessed, for they cannot recompense thee; but thou shalt be recompensed at the resurrection of the just.

11. And when one of them who sat at meat with him heard these things, he said unto him, Blessed is he who shall eat bread in the kingdom of God.

Frivolous Excuses

12. Then said Je'sus unto him, A certain man made a great supper, and bade many, and sent his servant at supper time to say to them who were bidden, Come, for all things are now ready.

13. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must go and see it; I pray thee have me excused.

14. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused.

15. And another said, I have just married a wife, and therefore I cannot come.

16. So that servant came and told his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes

of the city, and bring in hither the poor and the maimed, the halt, and the blind.

17. And the servant did so, and returned and said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you that none of those men who were bidden shall even taste of my supper.

Cost of Spiritual Warfare

18. And there went great multitudes with him; and he turned, and said unto them, If any man come to me, and loveth not me more than mother, and wife, and children, and brothers, and sisters, yea, and his own life also, he cannot be my disciple.

19. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

20. For who of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

21. Lest unhappily, after he hath laid a foundation, and is not able to finish, all who see it begin to mock him, saying, This man began to build, and was not able to finish.

22. Or what king, going to make war against another king, sitteth

not down first, and consulteth whether he be able with ten thousand to meet him who cometh against him with twenty thousand?

23. Or else, while the other is yet a great way off, he sendeth an ambassador and desireth conditions of peace.

24. So likewise, whosoever he be of you who forsaketh not all that he hath, he cannot be my disciple.

25. Salt is good, but if the salt have lost its flavor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for manure; but men cast it out. He who hath ears to hear, let him hear.

CHAPTER 44

Our Father's Loving Concern for the Lost:

*1. Lost Value. 2. Lost Life.
3. Lost Son.*

1. Then drew near unto him all the publicans and sinners to hear him. And the Phar'i-sees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

2. And he spoke this parable unto them, saying, What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

3. And when she hath found it,

she calleth her friends and her neighbors together, saying, Rejoice with me, for I have found the piece which I had lost.

4. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner who repenteth.

Lost Life

5. Or what man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it?

6. And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost.

7. I say unto you that likewise joy shall be in heaven over one sinner who repenteth, more than over ninety and nine just persons, who need no repentance.

Lost Son

8. And he said, A certain man had two sons; and the younger of them said to his father, Father, give me now the portion of thy goods that I shall inherit. And he divided unto them his living.

9. And not many days after, the younger son gathered all together, and took his journey into a far

country, and there wasted his substance with riotous living.

10. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

11. And he went and joined himself to a citizen of that country; and the man sent him into his fields to feed swine.

12. And he would have gladly filled his stomach with the pods that the swine did eat; yet no one gave him anything.

13. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

14. I will arise and go to my father, and will say unto him, Father, I have sinned against God, and against thee, and I am no more worthy to be called thy son; make me as one of thy hired servants.

15. Then he arose and went to his father. But when he was yet a great way from home, his father saw him and had compassion, and ran and embraced him and kissed him.

16. Then the son said unto his father, Father, I have sinned against God, and against thee, and I am no more worthy to be called thy son.

17. But the father said to his servants, Bring forth the best robe, and put it on him; and put

a ring on his hand, and sandals on his feet;

18. And bring hither the fatted calf and kill it, and let us eat and be merry, for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

19. Now the father's elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants and asked what these things meant.

20. And the servant said unto him, Thy brother is come, and thy father hath killed the fatted calf because he hath received him safe and sound.

21. And he was angry, and would not go in; therefore came his father out, and entreated him.

22. And he said to his father, Lo, these many years have I served thee, neither transgressed I at any time thy commandment; and yet thou never gave me a kid that I might make merry with my friends;

23. But as soon as this thy son was come, who hath devoured thy living with harlots, thou hast killed for him the fatted calf.

24. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was fatherly that we should make merry and be glad; for this thy brother was dead, and is alive again, and he was lost, and is found.

CHAPTER 45

Astute Worldliness and Dense Spirituality. No Divided Allegiance. Human Inequality. The Unbridged, Impassable Gulf. Various Advice.

1. And Je'sus said also unto his disciples, There was a certain rich man who had a steward; and he was accused of wasting his lord's goods.

2. And his lord called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward.

Then the steward said within himself, What shall I do? For my lord will take away from me the stewardship; I cannot dig; to beg I am ashamed.

3. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

4. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

5. And he said, Eight hundred gallons of oil. And he said unto him, Take thy bill, and sit down quickly and write four hundred.

6. Then said he to another, And how much owest thou? And he said, A thousand bushels of wheat. And he said unto him, Take thy bill, and write eight hundred.

7. And his lord commended the

unjust steward, because he had done shrewdly; for the children of this world are in their generation wiser than the children of light.

No Divided Allegiance

8. And I say unto you, Make to yourselves the friendship of God with your worldly possessions; that, when ye die, he may receive you into everlasting habitations.

9. He who is faithful in that which is least, will be faithful also in much; and he who is unjust in that which is least, will be unjust also in much.

10. If therefore ye have not been honest with earthly riches, who will commit to your trust the wealth of the kingdom? And if ye have not been honest with that which is another man's, who will be honest with you?

11. No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and money.

12. When the Phar'i-sees also, who were covetous, heard all these things, they derided him.

13. And Je'sus said unto them, Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God.

14. The law and the prophets

ruled until John; since that time the Kingdom of God is preached, and every man who will presseth into it. And it is easier for heaven and earth to pass, than one letter of the law to fail.

Human Inequality

15. Then Je'sus said unto them, There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day.

16. And there was a certain beggar named Laz'a-rus, who was laid at his gate, full of sores,

17. And desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores.

18. And in due time the beggar died, and was carried by the angels into A'bra-ham's bosom; the rich man also died, and was buried;

19. And in Hell he lifted up his eyes, being in torments, and saw A'bra-ham afar off, and Laz'a-rus in his bosom.

20. And he cried aloud and said, Father A'bra-ham, have mercy on me, and send Laz'a-rus, that he may dip the tip of his finger in water and cool my tongue; for I am in agony in this flame.

21. But A'bra-ham said, Son, remember that thou in thy lifetime didst receive thy good things, and likewise Laz'a-rus evil things; but now he is comforted, and thou art tormented.

The Unbridged, Impassable Gulf

22. And besides all this, between us and you there is a great gulf fixed; so that they who would pass from here to you cannot; neither can they pass to us, who would come from Hell.

23. Then the poor man said, I pray thee therefore, father, that thou wouldest send Laz'a-rus to my father's house,

24. That he may testify unto my five brothers, lest they also come into this place of torment.

25. A'bra-ham said unto him, They have Mo'ses and the prophets; let them hear them. And he said, Nay, father A'bra-ham; but if one went unto them from the dead, they would repent.

26. And A'bra-ham said unto him, If they hear not Mo'ses and the prophets, neither will they be persuaded though one rose from the dead.

Various Advice

27. Then said Je'sus unto the disciples, It is unavoidable to men that there should be sinful snares; but woe unto him through whom they come!

28. For it would be better for that man who snares a child that he were drowned in the sea with a mill-stone about his neck, than that he should snare a little child.

29. Take heed to yourselves. If thy brother trespass against

thee, rebuke him in love, and if he repent, forgive him.

30. And if he trespass against thee seven times in a day, and seven times turn again to thee, saying, I repent, thou shalt forgive him.

31. And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this mulberry tree, Be thou plucked up by the root, and be thou planted in the sea, and it would obey you.

32. But which of you, having a servant plowing or feeding cattle, will say unto him, when he is come from the field, Go and sit down to meat?

33. But will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me till I have eaten and drunken, and afterward thou shalt eat and drink?

34. Will he thank that servant because he did the things that were commanded him? He will not.

35. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

CHAPTER 46

Sickness that Glorifies. Our Sympathizing Savior. Jesus Is Resurrection and Life.

1. Now a certain man was sick, named Laz'a-rus, of Beth'a-ny, the town of Ma'ry and her sister Mar'tha. Therefore his sisters sent unto Je'sus, saying, Lord, he whom thou lovest is sick.

2. When Je'sus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

3. Now Je'sus loved Mar'tha and her sister and Laz'a-rus. When he heard therefore that Laz'a-rus was sick, he abode two days still in the same place where he was.

4. Then after that he said to his disciples, Let us go into Ju-de'a again. His disciples said unto him, Master, the Phar'i-sees of late sought to stone thee; and goest thou thither again?

5. Je'sus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth by the light of the sun.

6. But if a man walk in the night, he stumbleth because there is no light to guide him.

7. These things said he; and after that he said unto them, Our friend Laz'a-rus sleepeth; but I go that I may awake him out of sleep.

8. Then said his disciples, Lord, if he sleep, he will do well. Je'sus, however, spoke of his death; but they thought that he spoke of rest in sleep.

9. Then said Je'sus unto them plainly, Laz'a-rus is dead.

10. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

11. Then said Thom'as, who is called Did'y-mus, unto his fellow-disciples, Let us also go, that, if they kill the Lord, we may die with him.

12. Now when Je'sus came, he found that Laz'a-rus had lain in the tomb four days already.

13. Beth'a-ny was nigh unto Je-ru'sa-lem, about two miles away; and many people came to Mar'tha and Ma'ry to comfort them concerning their brother.

14. Mar'tha, when she heard that Je'sus was coming, went and met him; but Ma'ry remained in the house.

15. Mar'tha said unto Je'sus, Lord, if thou hadst been here, my brother had not died. And even now I know that what thou wilt ask of God, God will give thee.

16. Je'sus said unto her, Thy brother shall rise again. Mar'tha said unto him, I know that he will rise again in the resurrection at the Judgment Day.

17. Je'sus said unto her, I am the Resurrection and the Life. He who believeth on me, though he die, yet shall he live again; and whosoever liveth and believeth on me shall never die. Believest thou this?

18. Yea, Lord, I believe that thou art the Christ, the Son of God, even he who was to come into the world.

19. And when Mar'tha said this she went her way, and called Ma'ry secretly, saying, The Master is come and calleth for thee. As soon as Ma'ry heard that, she arose quickly and went unto him.

20. Now Je'sus was not yet come into the town, but was in that place where Mar'tha met him.

21. The people who were with her in the house, and comforted her, when they saw Ma'ry rise hastily and go out, followed her, saying, She goeth unto the tomb to weep there.

Our Sympathizing Savior

22. Then, when Ma'ry was come where Je'sus was and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

23. When Je'sus saw her weeping, and the people also weeping who came with her, he groaned in spirit, and was troubled,

24. And said, Where have ye laid him? They said unto him, Lord, come and see.

25. Je'sus wept. Then said the people, Behold, how he loved him!

26. And some of them said, Could not this man, who opened the eyes of the blind, have caused

that even this man should not have died?

27. Je'sus therefore again groaning in himself cometh to the sepulcher. It was a cave, and a stone lay upon it.

Jesus Is Resurrection and Life

28. Je'sus said, Take away the stone. Mar'tha said unto him, Lord, by this time his body decayeth, for he hath been dead four days.

29. Je'sus said unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

30. Then they took away the stone from the sepulcher. And Je'sus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

31. And I knew that thou hear-est me always; but because of the people who stand by, I said it, that they may believe that thou hast sent me.

32. And when he thus had spoken, he cried with a loud voice, Laz'a-rus, come forth.

33. And he who was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Je'sus said unto them, Loose him and let him go.

34. Then many of the people who came to Mar'tha and Ma'ry, and saw the things which Je'sus did, believed on him.

35. But some of them went their ways to the Phar'i-sees, and told them what things Je'sus had done.

CHAPTER 47

Jesus Prejudged to Death. Lone Gratitude. Realm of the Kingdom. Portents of the Lord's Return. Persistent Prayer. Humble Prayer.

1. Then gathered the chief priests and the Phar'i-sees together in council at Je-ru'sa-lem, and said, What do we? For this man doeth many miracles.

2. If we let him thus alone, all men will believe on him; and the Ro'mans will come and take away both our place and nation.

3. And one of them, named Ca'ia-phas, being the High Priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

4. And this spoke he not of himself, but being High Priest that year, he prophesied that Je'sus should die for the nation.

5. And thus did Je'sus die, and also for all nations that he might gather together in one the children of God who were scattered abroad in the world.

6. Then from that day forth they took counsel to put him to death.

7. Je'sus therefore walked no

more openly near Je-ru'sa-lem; but he went into a town called E'phra-im, near to a desolate place, and there continued with his disciples.

8. Now the festival of the Passover was approaching, and many went from the country to Je-ru'sa-lem before the Passover to purify themselves.

9. Then sought they for Je'sus, and spoke among themselves, as they stood in the Temple, Do you think that he will come to the feast?

10. Now the chief priests and the Phar'i-sees had given commandment that if any man knew where Je'sus was, he should show them, that they might arrest him.

Lone Gratitude

11. And as Je'sus went to Je-ru'sa-lem, he passed through the midst of Sa-ma'ri-a and Gal'i-lee.

12. And as he entered into a certain village, there met him ten men who were lepers and stood afar off; and they lifted up their voices and said, Je'sus, Master, have mercy on us.

13. And when he saw them, he said unto them, Go show yourselves unto the priests. And as they went, they were cleansed.

14. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at the feet of Je'sus, giving

him thanks; and he was a Sa-mar'i-tan.

15. Then Je'sus said, Were there not ten cleansed? Where are the nine? Why did they not return with this stranger to give glory to God?

16. And he said unto him, Arise, go thy way; thy faith hath made thee whole.

Realm of the Kingdom

17. And when the Phar'i-sees demanded of him when the kingdom of God should come, he said, The kingdom of God cometh not with tumult;

18. Neither will they say, Lo here! or, lo there! for behold, the kingdom of God is spiritual and within you.

19. And he said unto the disciples, The days will come when ye will desire to see one of the days of the Son of man, and ye shall not see it. And they will say to you, See, he is here; or, see, he is there; go not after them, nor follow them;

20. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so will also the Son of Man appear when he returns in his Day. But first he must suffer many things, and be rejected of this generation.

Portents of the Lord's Return

21. And as it was in the days of No'ah, so will it be also in the

days of the Son of Man. They did eat, they drank, they married wives, they married husbands, until the day that No'ah entered into the Ark, and the Flood came and destroyed them all.

22. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted and they builded; but the same day that Lot went out of Sod'om it rained fire and sulphur from heaven and destroyed them all.

23. Even thus will it be in the Day when the Son of Man shall be revealed in his glory. In that day, he who is upon the house top, and his goods in the house, let him not come down to take them away; and he who is in the field, let him likewise not return. Remember Lot's wife.

24. Whosoever pledges his soul to save his life will lose it; and whosoever gives his life for my sake will save it.

25. I tell you, in that night, when I return, there will be two men in one bed; the one will be taken, and the other left.

26. Two women will be grinding meal together; the one will be taken, and the other left.

27. Two men will be laboring in the field; the one will be taken, and the other left.

28. And they said unto him, Where, Lord? And he said unto them, Wherever I am, there will

the saints be gathered together with me.

Persistent Prayer

29. And Je'sus spoke a parable unto them to this end, that men ought always to pray, and not become discouraged.

30. And he said, There was in a city a judge who feared not God, neither regarded man. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

31. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

32. And the Lord said, Hear what the unjust judge said. And will not God avenge his own elect, who cry day and night unto him, though he is long patient with the wicked?

33. I tell you that he will avenge them speedily. Nevertheless when the Son of Man cometh, will he find Kingdom Faith on the earth?

Humble Prayer

34. And he spoke this parable unto certain who trusted in themselves that they were righteous, and despised others:

35. Two men went up into the Temple to pray; the one a Phar'i-see, and the other a publican.

36. The Phar'i-see stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

37. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me, a sinner.

38. I tell you, this man went down to his house justified rather than the other; for every one who exalteth himself will be abased; and he who humbleth himself shall be exalted.

CHAPTER 48

Created Unity of Husband and Wife. The Child in the Kingdom. The Camel of Miserly Wealth. Full-pay Rewards.

1. The Phar'i-sees also came unto Je'sus, tempting him, and said unto him, Is it lawful for a man to put away his wife for every cause?

2. And Je'sus said unto them, Have ye not read that the Father who created them at the beginning made them male and female,

3. And said, For this cause shall a man leave father and mother, and cleave to his wife; and they two shall be one flesh?

4. Wherefore they are no more two, but one flesh. What there-

fore God hath joined together, let not man put asunder.

5. The Phar'i-sees said unto him, Why then did Mo'ses command to give a writing of divorce, and to put her away?

6. Je'sus said unto them, Mo'ses, because of the hardness of your hearts, permitted you to put away your wives; but from the beginning it was not so.

7. And I say unto you, Whosoever shall put away husband or wife, except it be for unchastity, and marries another, committeth adultery; and whosoever marries either one who is put away doth commit adultery.

8. When Je'sus and his disciples were alone in the house, they said unto him, If a man and his wife cannot be divorced, it is not good to marry.

9. But he said unto them, No one will receive this saying, except he be born again.

10. For there are some eunuchs, who were so from their birth; and there are some eunuchs, who were made eunuchs by men; and there be eunuchs, who restrain themselves as eunuchs for the kingdom of heaven's sake. He who is able to receive it, let him receive it.

The Child in the Kingdom

11. And they brought their babies and little children to Je'sus, that he might lay his hands upon

them, and his disciples rebuked those who brought them.

12. But when Je'sus saw it, he was much displeased, and said unto them, Bring little children unto me, and forbid them not, for of such is the kingdom of God. Truly I say unto you, Whosoever will not receive the kingdom of God as a little child, he shall in nowise enter therin. And he took them in his arms and blessed them, laying his hands upon them.

The Camel of Miserly Wealth

13. Now as Je'sus was going in the way, a certain ruler ran to him and kneeling, said unto him, Good Master, what good thing must I do that I may inherit eternal life?

14. And Je'sus said unto him, Why callest thou me good? There is none good but God; but if thou wouldest enter into life, keep the commandments.

15. He said unto him, Which? Je'sus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not defraud, Thou shalt not bear false witness,

16. Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. The young man said unto him, All these things have I observed from my youth up; what lack I yet? And Je'sus looking upon him, loved him, and said unto him, One thing thou lackest;

17. If thou wouldest be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treasure in Heaven, and come and take up thy cross, and follow me.

18. But when the young man heard that saying, his countenance fell and he went away exceedingly sorrowful, for he had great possessions.

19. Then Je'sus looked around about him and said unto his disciples, Truly I say unto you that it is hard for them who have riches to enter into the kingdom of heaven.

20. And the disciples were astonished at his words. But Je'sus said again unto them, Children, truly it is hard for them who trust in riches to enter into the realm of God.

21. Yea, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And Je'sus, looking upon them said, With men it is impossible, but not with God, for with God all things are possible.

22. And they were astonished exceedingly, saying among themselves, Who then can be saved?

Full-pay Rewards

23. Then said Pe'ter unto him, Master, we have forsaken all and followed thee; what shall we have therefore?

24. And Je'sus said unto them, Truly I say unto you, In the new creation, when the Son of Man shall sit on the throne of his glory, ye also who have followed me, shall sit upon twelve thrones, judging the twelve tribes of Is'ra-el.

25. And every one who hath forsaken houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, will receive a hundredfold, and will inherit everlasting life.

26. But many who are first shall be last; and the last shall be first. For the Kingdom of Heaven will be like unto a man who is a householder, who went out early in the morning to hire laborers into his vineyard.

27. And when he had agreed with the laborers for a day's wages, he sent them into his vineyard.

28. And he went out about nine o'clock, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatever is right I will give you. And they went their way.

29. Again he went out about noon and at three o'clock, and did likewise. And about five o'clock he went out, and found others standing idle, and said unto them, Why are ye all the day idle?

30. They said unto him, Because no man hath hired us. He said unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

31. Now when even was come, the lord of the vineyard said unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first.

32. And when they came who were hired about the eleventh hour, they received every man a day's wages.

33. But when the first came, they supposed that they would have received more; and they likewise received every man a day's wages.

34. And when they had received it, they complained against the goodman of the house,

35. Saying, These last have wrought but one hour, and thou hast made them equal with us, who have borne the burden and heat of the day.

36. But he said, Friends, I do thee no wrong; didst not thou agree with me for a day's wages?

37. Take thy pay, and go thy way; I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?

38. So the last shall be first, and the first last; for many be called but few chosen.

CHAPTER 49

Jesus Foretells His Death. Political Ambition. Compassionate Healing. Regenerating Zacchaeus. Rewards and Punishment.

1. Now as they were in the way going up to Je-ru'sa-lem, Je'sus went before them, and they were amazed; and as they followed, they were afraid. And he took the twelve apostles aside and began to tell them what things should happen unto him,

2. Saying, Behold, we go up to Je-ru'sa-lem; and all things written by the prophets will be done to the Son of man; and he will be delivered unto the chief priests, and unto the scribes, and they will condemn him to death, and deliver him to the Gen'tiles; and they will mock him, insult him, scourge him, spit upon him, and kill him; and the third day he will rise again.

Political Ambition

3. Then came James and John, sons of Zeb'e-dee, with their mother unto Je'sus, asking a favor of him.

4. And he said unto her, What desirest thou? She, lowly bowing, said unto him, Master, grant that these, my two sons, may sit, the one on thy right hand, and the other on the left, in thy kingdom.

5. But Je'sus, speaking unto the two, said unto them, Ye know not

what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? And they said unto him, We are able.

6. And he said unto them, My cup indeed ye shall drink, and ye shall be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared by my Father.

7. Now when the ten heard it, they were moved with indignation against the two brethren. But Je'sus called them unto him, and said, Ye know that the princes of the Gen'tiles exercise dominion over them, and they who are great exercise authority upon them.

8. But it shall not be so among you; but whosoever would be great among you, let him be your minister;

9. And whosoever would be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Compassionate Healing

10. And they came to Jer'i-cho; and as Je'sus was going out of the town with his disciples and a great number of people, blind Bar-ti-me'u's, the son of Ti-me'u's, and a blind companion, sat by the

wayside begging. And hearing the multitude pass by, Bar-ti-me'us asked what it meant. And they told him that Je'sus of Naz'a-reth was passing by.

11. And when he heard that it was Je'sus, he began to cry out, and say, Je'sus, thou son of Da'vid, have mercy on us.

12. And many rebuked him that he should hold his peace; but he cried the more a great deal, Thou son of Da'vid have mercy on us.

13. And Je'sus stood still, and commanded them to be called. And they called the blind men, saying unto them, Be of good comfort, rise; he calleth you. And Bar-ti-me'us, casting away his garment, rose, and with his companion came to Je'sus.

14. And Je'sus said unto them, What will ye that I should do unto you? And Bar-ti-me'us said unto him, Lord, that we might receive our sight.

15. Then Je'sus, moved with compassion, touched their eyes, and said unto them, Receive thy sight. Go thy way; thy faith hath made thee whole. And immediately they received their sight, and followed Je'sus in the way, glorifying God; and all the people praised God.

Regenerating Zaccheus

16. And as Je'sus passed through Jer'i-cho, there was a man named

Zac-che'us, who was chief among the publicans, and he was rich.

17. And he sought to see Je'sus who he was, and could not for the press, because he was little of stature.

18. Then he ran before and climbed up into a fig tree to see him; for he was to pass that way.

19. Now when Je'sus came to the place, he looked up and saw him, and said unto him, Zac-che'us, make haste and come down, for today I must abide at thy house. And he made haste and came down, and received him joyfully.

20. When the people saw it, they all murmured, saying, The Teacher has gone to be guest with a man who is a sinner.

21. But Zac-che'us stood forward, and said unto Je'sus, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.

22. And Je'sus said unto him, This day is salvation come to this house, for thou also art a son of A'bra-ham. For the Son of man is come to seek and to save that which was lost.

Rewards and Punishment

23. And as they heard these things, Je'sus spoke a parable, because he was nigh to Je-ru'salem, and because they thought that the kingdom of God would immediately appear.

24. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

25. And he called his ten servants, and delivered unto them a sum of money, and said unto them, Trade herewith till I come.

26. But his citizens hated him, and sent envoys to the Em'per-or, saying, We will not have this man to reign over us.

27. And when the nobleman returned, having received the kingdom, he commanded those servants to whom he had given the money to be called unto him, that he might know how much every man had gained by trading.

28. Then came the first, saying, Lord, thy money hath increased tenfold. And he said unto him, Well done, thou good and faithful servant; because thou hast been faithful in a very little, have thou authority over ten cities.

29. And the second came, saying, Lord, thy money hath increased fivefold. And he said likewise to him, Be thou also over five cities.

30. And another came, saying, Lord, see, here is thy money, which I have kept laid up in a napkin; for I feared thee because thou art a stern man; thou takest up that which thou hast not laid down, and reapest that which thou didst not sow.

31. And he said unto him, Out

of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was a stern man, taking up that which I laid not down, and reaping that which I did not sow;

32. Why then gavest not thou my money into the bank, that at my coming I might have required mine own with interest?

33. And he said unto them who stood by, Take from him the money, and give it to him that hath tenfold.

34. For I say unto you that unto every one who hath shall be given more; and from him who hath not, even that which was given him shall be taken away from him.

35. Now for those mine enemies, who would not that I should reign over them, bring hither, and slay them before me.

36. And when he had thus spoken, he went before, going up to Je-ru'sa-lem.

CHAPTER 50

Mary's Memorial. Meek and Lowly King. Jesus Acclaimed Messiah. Tears for the Impenitent.

1. Now six days before the Passover Festival, Je'sus came to Beth'a-ny where Laz'a-rus lived, whom he raised from the dead.

2. Then Si'mon, whom Je'sus cleansed from leprosy, and who also abode there, made a supper

in his house for Je'sus. Mar'tha was present and served; but Laz'a-rus sat at meat with Je'sus.

3. And Ma'ry, having an alabaster cruse of genuine liquid nard, very precious, broke the cruse and poured it over Je'sus' head and anointed his feet, wiping them with her hair; and the house was filled with the perfume.

4. But there were some present who had indignation within themselves, and one of them, Ju'das Is-car'i-ot, said, To what purpose hath this waste of the ointment been made? It might have been sold for much money and given to the poor.

5. This he said, not that he cared for the poor, but because he was a thief, and carrying the apostles' purse, stole away its contents.

6. Then some complained against Ma'ry. But Je'sus said, Why trouble ye the woman? She hath wrought a good work on me.

7. For ye have the poor always with you, and whenever ye will, can do them good; but me ye have not always.

8. She hath done what she could; for in that she hath poured this ointment upon my body she did it to prepare me for burial.

9. And truly I say unto you, Wherever the gospel is preached throughout the whole world, that also which this woman hath done will be spoken of for a memorial to her.

10. Many people of Je-ru'sa-lém therefore knew that Je'sus was at Beth'a-ny; and they came not for Je'sus' sake only, but to see Laz'a-rus also, whom he had raised from the dead.

11. But the chief priests consulted that they might put Laz'a-rus also to death; because by reason of him many of the people went away, and believed on Je'sus.

Meek and Lowly King

12. On the next day when Je'sus and his disciples drew near to Beth'pha-ge, at the mount of Olives, Je'sus sent two of his disciples into the village, saying unto them,

13. Go into the village ahead of us, and, as ye enter, ye will find an ass tied, and a colt with her whereon no man ever yet sat; untie the colt and bring him to me.

14. And if any man say unto you, Why do ye this? Say that the Lord hath need of him; and immediately he will send him hither.

15. And they went their way, and found the ass and the colt tied by the door without in a place where two ways met; and they untied the colt.

16. And the owner of them, who stood there, said unto the disciples, What do ye, lousing the colt? And they said unto him, The Lord hath need of him; and he let them go.

17. And they brought the colt to Je'sus, and cast their garments on him, and set Je'sus upon him.

18. Now this was in fulfillment of the prophecy of Zach-a-ri'ah, saying, Tell the daughter of Zion, Thy King cometh unto thee meek and lowly, riding upon a colt, the foal of an ass.

19. These things understood not his disciples at the first; but when Je'sus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

Jesus Acclaimed Messiah

20. On that day many people who had come to the feast, when they heard that Je'sus was coming to Je-ru'sa-lem, took branches of palm trees, and went forth to meet Je'sus, and cried, Ho-san'na; Blessed is the King of Is'ra-el who cometh in the name of the Lord.

21. For people who were present with Je'sus when he called Laz'a-rus out of the tomb and raised him from the dead, stirred the multitudes with his fame.

22. And as Je'sus went, some people spread their garments in the way; and others cut branches from the trees and spread them in the way.

23. When Je'sus came near the top of the mount of Olives, the multitudes which went before Je'sus and they who followed began to rejoice, and praise God

with a loud voice for all the mighty works which they had seen; saying,

24. Ho-san'na! Blessed is he who cometh in the name of the Lord! Peace in Heaven and glory on high. Blessed be the kingdom of our father Da'vid, that cometh in the name of the Lord; Ho-san'na in the highest!

25. And some of the Phar'i-sees in the multitude said unto Je'sus, Teacher, rebuke thy disciples. But he said unto them, I tell you that if these should be quieted, the stones by the wayside would cry out.

Tears for the Impenitent

26. And when he came to the top of the mount, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy Day, the things which belong unto thy peace, but now they are hid from thine eyes!

27. For the days shall come upon thee, when thine enemies will cast a trench about thee, and compass thee round, and keep thee in on every side,

28. And lay thee even with the ground, and thy children within thee; and they will not leave in thee one stone upon another; because thou knewest not that this is the time of God's visitation.

29. Now when Je'sus came into Je-ru'sa-lem, all the city was

stirred, saying, Who is this? And the people said, This is Je'sus, the prophet of Naz'a-reth of Gal'i-lee.

30. The Phar'i-sees therefore said among themselves, Perceive how ye prevail nothing? Behold, the world is gone after him.

31. And after Je'sus had entered into the Temple, and looked around about upon all things, it being now evening, he went out with the apostles unto Beth'a-ny, and lodged there.

CHAPTER 51

Limilless Power of Faith. Raiding a Den of Thieves. Faith and Forgiveness. Crusty Questioners. The Wicked Vineyardists. "Rock of Ages" Corner Stone.

1. Now in the morning as Je'sus returned to the city, he was hungry. And when he saw a fig tree in leaf afar off by the way-side, he came to it, and finding no fruit thereon, he said unto it, Let no fruit grow on thee any more forever. And immediately the fig tree withered away.

2. And when the disciples saw it, they marvelled, saying, How quickly the fig tree is withered away!

3. Je'sus said unto them, Truly, I say unto you, If ye have faith, and doubt not, ye can not only do like this which is done to the fig tree, but also if ye should say unto this hill, Be thou removed,

and be thou cast into the sea, it would obey you.

4. And all things, whatever ye ask in prayer, believing, ye shall receive.

Raiding a Den of Thieves

5. And Je'sus went into the city and entered into the Temple, and cast out all them who sold and bought in the Temple, and overthrew the tables of the money-changers, and the seats of them who sold doves, and would not allow any man to carry any vessel through the Temple.

6. And Je'sus said unto them, It is written, My House shall be called the House of Prayer; but ye have made it a den of thieves.

7. And the blind and the lame came to him in the Temple; and he healed them.

8. But when the chief priests and scribes saw the wonderful things which he did, and the children crying in the Temple, and saying, Ho-san'na to the son of Da'vid, they were sore displeased,

9. And said unto him, Hearest thou what these say? And Je'sus said unto them, Yea, but have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

10. Then the scribes and chief priests sought how they might destroy Je'sus; for they feared him, because all the people were astonished at his doctrine.

11. And when evening was come, he returned again to Beth'a-ny, and lodged there.

Faith and Forgiveness

12. In the morning, as they returned to the city, they passed by the barren fig tree, and saw it dried up from the roots, and Pe'ter, calling it to remembrance, said unto him, Master, behold, the fig tree which thou didst reprove is withered away.

13. And Je'sus said unto them, Have faith in God. For truly I say unto you again that if ye should say unto this hilltop, Be thou lifted up, and be cast into the sea, and not doubt in your heart, it would be done.

14. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

15. And when ye pray, forgive, if ye have ought against any; that your Father also who is in Heaven may forgive you your trespasses. But if ye do not forgive men, neither will your Father who is in Heaven forgive you, nor answer your prayers.

Crafty Questioners

16. And when he was come into the Temple, teaching the people and preaching the gospel, the chief priests and the elders of the people with the Phar'i-sees came

unto him as he was teaching, and said, By what authority doest thou these things? And who gave thee this authority?

17. And Je'sus said unto them, I also will ask you one thing, which if ye tell me, I likewise will tell you by what authority I do these things.

18. The baptism of John, was it from Heaven, or of men? And they reasoned among themselves, saying, If we shall say, From Heaven, he will say unto us, Why did ye not then believe him?

19. But if we say, Of men, we fear the people will stone us, for they all truly believe that John was a prophet. And they said, We cannot tell. And Je'sus said unto them, Neither tell I you by what authority I do these things.

20. But what think ye? A cer-tain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered, I will not; but afterward he repented and went.

21. And he came to the second, and said likewise. And he said, I go, sir; and went not.

22. Which of the two did the will of his father? They said unto him, The first. Je'sus said unto them, Truly I say unto you, The publicans and the harlots go into the kingdom of God before you.

23. For John came unto you in the way of righteousness, and ye

believed him not; but the publicans and the harlots believed him, and ye, when ye saw this, even then ye repented not, that ye might believe him.

Wicked Vineyardists

24. Hear another parable: There was a certain householder, who planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to vineyardists, and went into a far country;

25. And when the time of the vintage drew near, he sent his servant to the tenants, that he might receive the fruits of it.

26. And the tenants took him and beat him, and sent him away empty. And again he sent unto them another servant; and they wounded him in the head and handled him shamefully. And he sent another, and him they killed. He sent many others, some of whom were beaten and some killed.

27. And last of all he sent unto them his beloved only son, saying, They will reverence my son. But when the tenants saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

28. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those tenants?

29. They said unto Je'sus, He will miserably destroy those wicked men, and will let out his vineyard unto other tenants, who will render him the fruits in their seasons.

"Rock of Ages" Corner Stone

30. Then Je'sus, looking upon them, said, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes?

31. Therefore say I unto you, The kingdom of God will be taken from you, and given to a nation bringing forth the fruits thereof.

32. And whosoever will fall on this stone will be broken; but on whomsoever it shall fall, it will grind him to powder.

33. And when the chief priests and Phar'i-sees heard his parables, they perceived that he spoke of them. But when they would have laid hands on him, they feared the multitude because they took him for a prophet.

CHAPTER 52

Despised Wedding Invitations.
Ideal Christian Citizenship.
Marriage and Immortality. *The Great Commandments.*

1. And Je'sus spoke unto them again by parables, and said, The kingdom of heaven is like unto a

certain king, who made a marriage for his son.

2. And he sent forth his servants to call them who were bidden to the wedding, and they would not come.

3. Again, he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage.

4. But they made light of it and went their ways, one to his farm, another to his merchandise; and the remnant took his servants, and treated them spitefully and slew them.

5. But when the king heard thereof, he was very angry; and he sent forth his armies, and destroyed those murderers, and burned up their city.

6. Then said he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye find, bid to the marriage.

7. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests.

8. And when the king came in to see the guests, he saw there a man who had not on a wedding garment:

9. And he said unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

10. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth. For many are called, but few are chosen.

Ideal Christian Citizenship

11. Then the Phar'i-sees went and took counsel with the chief priests how they might ensnare Je'sus in his talk. And they sent forth certain of the Phar'i-sees and of the He-ro'di-ans to spy upon him, who feigned themselves to be righteous, so that they might deliver him up to the authority of the government.

12. And they sent out unto him their disciples with the He-ro'-di-ans, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man, for thou regardest not the person of men.

13. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cae'sar, or not? Shall we give, or shall we not give?

14. But Je'sus perceived their craftiness, and said, Why tempt ye me, ye hypocrites?

15. Show me the tribute money. And they brought unto him the

coin. And he said unto them, Whose is this image and superscription?

16. They said unto him, Cae'sar's. Then said he unto them, Render therefore unto Cae'sar the things which are Cae'sar's; and unto God the things which are God's.

17. When they heard these words, they marvelled, and left him and went their way.

Marriage and Immortality

18. The same day came to him the Sad'du-cees, who say that there is no resurrection, and asked him,

19. Saying, Master, Mo'ses said, If a man die, having no children, his brother should marry his wife, and raise a family for his brother.

20. Now there were with us seven brothers; and the first married and died, and having no issue, he left his wife to his brother; likewise the second also, and the third, unto the seventh. And last of all the woman died.

21. Therefore in the resurrection whose wife will she be of the seven? For they all had her to wife.

22. And Je'sus said unto them, Ye do therefore err, because ye know not the scriptures, neither the power of God. The children of this world marry, and are given in marriage. But in the Resurrec-

tion they neither marry, nor are given in marriage.

23. Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the Resurrection.

24. And as touching the dead, that they rise, have ye not read in the book of Mo'ses, how in the burning bush God spoke unto him, saying, I am the God of A'bra-ham, and the God of I'saac, and the God of Ja'cob?

25. He is not the God of the dead, but the God of the living, for all live unto him; ye therefore do greatly err.

26. Then certain of the scribes said, Master, thou hast well said. And when the multitude heard it, they were astonished at his teaching.

The Great Commandment

27. But when the Phar'i-sees heard that Je'sus had put the Sad'du-cees to silence, they assembled;

28. And one of them, a lawyer, came and asked him, Master, which is the first and great commandment of all?

29. And Je'sus answered him, The first of all the commandments is, Hear, O Is'ra-el; the Lord our God is one Lord;

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy

mind, and with all thy strength; this is the first commandment.

31. And the second is like this, Thou shalt love thy neighbor as thyself. There is no other commandment greater than these. For on these two are based the law and the prophets.

32. And the scribe said unto him, Well, Master, thou hast said the truth; for there is one God; and there is no other but him;

33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.

34. And when Je'sus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that dare ask him any question.

CHAPTER 53

Jesus Silences His Inquisitors. Scathing Condemnation of Hypocrites. Condemned City and Desereted Temple.

1. When the Phar'i-sees were gathered together in the Temple, Je'sus asked them, What think ye of Christ? Whose son is he? They said unto him, The son of Da'vid.

2. He said unto them, How then doth Da'vid in spirit call him Lord, saying, The Lord of Hosts

said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If Da'vid then call him Lord, how is he his son?

3. And no man was able to answer him a word, neither did any man from that day ask him any more questions. And the common people heard him gladly.

Scathing Condemnation of Hypocrites

4. Then spoke Je'sus to the multitude and to his disciples, saying, The scribes and the Phar'i-sees sit in Mo'ses' seat.

5. All things therefore whatever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not.

6. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not help to move them with one of their fingers.

7. But all their works they do to be seen of men; they make broad their amulets, and enlarge the borders of their garments.

8. And they love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rab'bi, Rab'bi.

9. But be not called Rab'bi, for one is your Master, even Christ; and all ye are brethren.

10. And, except your parent,

call no man your father upon the earth; for one is your Father, who is in Heaven.

11. Neither be ye called masters; for one is your Master, even Christ.

12. But he who is greatest among you must be your servant. And whosoever exalteth himself will be abased; and he who humbleth himself will be exalted.

13. But woe unto you, scribes and Phar'i-sees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, nor allow them who would enter to go in.

14. Woe unto you, scribes and Phar'i-sees, hypocrites! for ye devour widows' houses, and for a pretense of piety make long prayers; therefore ye shall receive the greater damnation.

15. Woe unto you, scribes and Phar'i-sees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16. Woe unto you, ye blind guides, who say, Whosoever swears by the Temple, it is nothing; but whosoever swears by the gold of the Temple, he is a debtor! Ye fools and blind, for which is greater, the gold, or the Temple that sanctifieth the gold?

17. And ye say, Whosoever swears by the altar, it is nothing;

but whosoever swears by the gift that is upon it, he is debtor.

18. Ye fools and blind, for which is greater, the gift, or the altar that sanctifieth the gift?

19. Whosoever therefore swears by the altar, sweareth by it and by all things thereon.

20. And whosoever swears by the Temple, sweareth by it and by God Almighty who is worshipped therein.

21. And he who swears by Heaven, sweareth by the throne of God and by God Almighty who sitteth thereon.

22. Woe unto you, scribes and Phar'i-sees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, such as judgment, mercy, and faith. These last ye ought to have done, and yet not to leave the other undone.

23. Ye blind guides, who strain out a gnat, and swallow a camel!

24. Woe unto you, scribes and Phar'i-sees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

25. Thou blind Phar'i-see, cleanse first that which is within the cup and platter, then the outside of the cup and platter may be clean also.

26. Woe unto you, scribes and Phar'i-sees, hypocrites! for ye are like unto whited sepulchers, which

indeed appear beautiful outward, but within are full of dead men's bones, and of all uncleanness.

27. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

28. Woe unto you, scribes and Phar'i-sees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous,

29. And say, If we had been in the days of our fathers, we would not have been partakers with them in the murder of the prophets.

30. Wherefore ye be witnesses unto yourselves, that ye are the children of them who killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell?

Condemned City and Deserted Temple

31. Therefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye will kill and crucify; and some of them will ye scourge in your synagogues and persecute from city to city;

32. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous A'bel unto the blood of Zach-a-

ri'ah, whom ye slew between the Temple and the altar.

33. Verily I say unto you, All these things will come upon this generation. O Je-ru'sa-lem! Je-ru'sa-lem! which killeth the prophets, and stoneth them who are sent unto thee; how often would I have gathered thy children together unto me, even as a hen covereth her chickens under her wings, and ye would not.

34. But now your Temple is left unto you without God's presence. For I say unto you, Ye will not see me in regal power henceforth, till ye shall say, Blessed is he who cometh in the name of the Lord.

35. And they were furious with anger, and would have laid hold on Je'sus, but they feared the multitude. Then he left them and went out of the city to Beth'a-ny, and lodged there.

CHAPTER 54

Jesus Values Gifts. Transformed Life. The Father's Voice. The Light of the World. Spiritual Blindness.

1. And Je'sus taught daily in the Temple, and at night he went out and abode at Beth'a-ny. And all the people came early in the morning to hear him in the Temple.

2. Now Je'sus sat opposite the treasury chest, and he observed how the people cast money into the treasury; and many who were rich cast in much.

3. And there came a certain poor widow, and she threw in two coins of the least value.

4. And Je'sus called unto him his disciples, and said unto them, Truly I say unto you, This poor widow hath cast more into the treasury than all others who have cast into it;

5. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

Transformed Life

6. Now there were certain Greeks among them, who came to worship at the Festival.

7. They came therefore to Phil'ip, who was of Beth-sa'i-da of Gal'i-lee, and said unto him, Sir, we would see Je'sus.

8. Phil'ip went and told An'drew; and An'drew and Phil'ip told Je'sus. And Je'sus said unto them, The hour is come, that the Son of man should be glorified.

9. Truly, truly, I say unto you, Unless a grain of wheat fall into the ground and change, it abideth alone; but if it sprout, it bringeth forth much fruit.

10. He who loves his natural life will lose it; but he who loves his spiritual life in this world shall keep it unto life eternal.

11. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any

man serve me, him will my Father honor.

Father's Voice

12. Now is my soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour.

13. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

14. The people therefore, who stood by and heard it, said that it thundered; others said, An angel spoke to him.

15. But Je'sus said, This voice came not because of me, but for your sakes. Now is this world on trial in judgment; now shall the prince of this world be cast out.

16. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.

17. The people answered him, We have heard out of the law that Christ abideth forever; and how sayest thou, The Son of man must be lifted up? Who is this Son of man?

The Light of the World

18. Then Je'sus said unto them, Yet a little while is the Light with you. Walk while ye have the Light, lest darkness come upon you; for he who walketh in darkness knoweth not whither he goeth.

19. While ye have the Light, believe on the Light, that ye may be Sons of the Light. And Je'sus cried aloud to the multitude, and said, He who believeth in me, believeth not in me only, but in the Father who sent me. And he who seeth me seeth the Father who sent me.

20. I am come a Light into the world, that whosoever believeth on me should not abide in darkness.

21. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.

22. He who rejecteth me, and receiveth not my words, hath one who judgeth him already; the message which I have spoken shall judge him in the Resurrection.

23. For I have not spoken of myself; but the Father who sent me, gave me a commandment what I should say, and what I should do.

24. And I know that his commandment is life everlasting; whatever I speak therefore, is what the Father said unto me that I should speak.

Spiritual Blindness

25. When Je'sus had spoken these words, he departed from the multitude; and although he had done so many signs before them, yet not all believed in him, which

fulfilled the prophecy of I-sa'iah, saying,

26. Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? Therefore they did not believe, for I-sa'iah said again,

27. He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things I-sa'iah said because he saw Christ's glory, and spoke of him.

28. And many of the rulers believed in Je'sus, but they feared the Phar'i-sees, and did not openly confess it because they would have been put out of the synagogue; for they loved the glory of men more than the glory of God.

CHAPTER 55

Unbelief Destroys Beauty. Jesus Answers Three Vital Questions:

1. *Portents of National Desolation.*
2. *The End of the Age.*
3. *The End of Man-made Government.*

Deadly Danger of Worldly-mindedness

1. As Je'sus went out from the Temple, his disciples came to him to show him the buildings of the Temple, and how it was adorned with beautiful stones and ornaments.

2. And he said unto them, See

ye all these things? Truly I say unto you, There will not be left here one stone upon another that will not be thrown down.

Three Vital Questions

3. And as he sat at rest on the mount of Ol'ives, in sight of the Temple, Pe'ter, James, John and An'drew came unto him privately, saying, Tell us, when will these things be? And what will be the sign of thy coming, and of the end of the age?

Portents of National Desolation

4. Then Je'sus said unto them, When ye see Je-ru'sa-lem compassed with armies, and the Abominable Desolator, spoken of by Dan'iel the prophet, standing in the holy place of the Temple, then know that the desolation thereof is nigh.

5. Then let them who are in Ju-de'a flee to the mountains; and let them who are in Je-ru'sa-lem depart; and let them who are in the country not enter thereinto.

6. For these be the days of vengeance, wherein all things which are written must be fulfilled.

7. Alas for them who are with child, and for them who nurse infants in those days! For there will be great distress in the land, and wrath upon this people.

8. But pray ye that your flight be not in the winter, neither on the Sab'bath day; for then will

be great anguish, such as was not since the beginning of the world to this time, no, nor ever will be.

9. And the people will fall by the edge of the sword, and will be led away captive into all nations; and Je-ru'sa-lem will be dominated by the Gen'tiles, until the times of the Gen'tiles be fulfilled.

10. And unless those days should be shortened, there would no flesh be saved; but for the elect's sake those days will be shortened.

The End of the Age

11. Take heed that no man lead you astray, for many will come in my name, saying, I am Christ, and will lead many astray.

12. Then if any man say unto you, Lo, here is Christ, or there, believe it not.

13. For there will arise false Christs, and false prophets, and show great signs and wonders, insomuch that, if it were possible, they would deceive the very elect. Take heed, for I have told you.

14. Therefore if they say unto you, Listen, Christ is in the countryside, go not forth; or he is in the inner chambers of the Temple, believe it not.

15. For as the lightning cometh out of the east, and shineth even unto the west, so will be also the coming of the Son of Man.

16. For wherever I am there will the saints be gathered together.

17. And ye will hear of wars and rumors of wars; see that ye be not terrified, for all these things must occur before the end cometh.

18. For nation will rise against nation, and kingdom against kingdom; and there will be famines, and pestilences, and great earthquakes, in divers places. And there will be terrors and strange signs from heaven. All these are the beginning of birth-pangs of the New Age.

19. But before all these things, they will beat you and arrest you and deliver you up to the synagogues, and into prisons; and ye will be brought before kings and rulers for my name's sake, for a witness against them.

20. Decide therefore not to meditate before what ye will answer; for I will give you a mouth and wisdom, which all your adversaries will not be able to dispute nor resist; for it will not be ye who speak, but the Ho'ly Spirit.

21. And ye will be betrayed by parents, and brothers, and kins-folk, and friends; and some of you will they cause to be put to death. And ye will be hated of all men for my name's sake.

22. Many false prophets will arise and lead many astray. And because iniquity will abound, the love of many will grow cold. But he who will endure unto the end, the same shall be saved, for not a hair of your head shall perish.

23. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then will come the end of this Age.

The End of Man-made Government

24. Immediately after the anguish of those days there will be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; for men's hearts will fail them for fear, and in terror of those things which are coming on the earth; for the orbits of heaven will be disturbed.

25. And then will appear the Sign from Heaven, the Son of Man coming in a cloud with power and great glory and all the tribes of the earth will mourn.

26. When these things begin to occur, then look up, and lift up your heads; for your redemption draweth near.

27. And Christ will send his angels with a great sound of a trumpet, and they will gather together his elect from the four winds, from one end of heaven to the other.

28. Now learn a parable of the fig tree and all the trees; when the branch is yet tender and putteth forth leaves, ye know that summer is near.

29. So likewise when ye see all these things, know that the King-

dom of God is near, yea, even at the doors.

30. Truly I say unto you, The generation of Ju'dah will not fail among men, till all these things have been accomplished. Heaven and earth will pass away, but my words will not pass away.

31. But of that Day and that Hour knoweth no man, no, not the angels in Heaven, neither the Son, but the Father. For as a snare will it come on all them who dwell on the face of the whole earth.

Deadly Danger of Worldly-mindedness

32. Therefore take heed to yourselves, lest at any time your spiritual eyes be blinded by carnality and drunkenness, and cares of this life, and so that Day come upon you unawares.

33. For again I say unto you, as it was in the days of No'ah, so also will it be at the coming of the Son of Man. In those days before the Flood, they were eating and drinking, and marrying wives and husbands, until the day that No'ah entered into the Ark.

34. They knew not the truth of No'ah's prophecy until the flood came and took them all away; so also will it be at the coming of the Son of Man.

35. Two men will be in a field at work; one will be taken and one left; two women will be

grinding flour; one will be taken and one left.

36. Watch therefore, and pray always, that ye may be accounted worthy to escape all these things that will occur, and to stand before the Son of Man when he comes.

37. For the coming of the Son of Man will be like a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

38. Watch therefore, for ye know not when the master of the house cometh; whether at evening, or midnight, or daybreak, or in the morning; lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.

CHAPTER 56

Oil of Prophetic Truth. Prophetic-minded and Carnally-minded Servants. Gain from Use; Loss from Neglect. Final Judgment of Persons and Nations.

1. Then shall the kingdom of heaven be like unto ten virgins, who took their lamps, and went forth to meet the bridegroom.

2. And five of them were wise, and five were foolish. They who were foolish took their lamps, but took no oil with them; but the wise took oil in their vessels with their lamps.

3. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Awake, the bridegroom cometh; go ye out to meet him.

4. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are empty.

5. But the wise answered, saying, Not so, lest there be not enough for us and you; but go rather to them who sell, and buy for yourselves.

6. And while they went to buy, the bridegroom came; and they who were ready went in with him to the marriage; and the door was shut.

7. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he said, Truly I say unto you, I know you not.

8. Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.

Prophetic-minded and Carnally-minded Servants

9. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

10. Blessed is that servant, whom his lord when he cometh shall find so doing. Truly I say unto you that he will make him ruler over all his goods.

11. But if that servant be evil

in his heart and say, My lord delayeth his coming, and begin to smite his fellow servants, and to eat and drink with the drunken;

12. The lord of that servant will come in a day when he looketh not for him, and in an hour that he is not aware of,

13. And will cast him out, and appoint him his portion with the hypocrites; there will be weeping and gnashing of teeth.

Gain from Use; Loss from Neglect

14. For the coming of the Son of Man will be like a master travelling into a far country, who called his own servants, and entrusted unto them his goods and money.

15. Unto one he gave five shares, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16. Then he who had received the five shares went and traded with the same, and made other five shares; likewise he who had received two, he also gained other two.

17. But he who had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them.

18. And so he who had received five shares came and brought other five, saying, Lord, thou

didst give unto me five shares; see, I have gained besides them five shares more.

19. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

20. He also who had received two shares came and said, Lord, thou didst give unto me two shares; see, I have gained two shares more.

21. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

22. Then he who had received the one share came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and garnering where thou didst not thresh.

23. Therefore I was afraid, and went away and hid thy money in the earth; see, here is thine own. But his lord said unto him, Thou wicked and slothful servant,

24. Thou knewest that I reap where I sowed not, and garner where I did not thresh; therefore thou shouldst have put my money with the banker, that at my coming I should have received mine own with interest.

25. Take away therefore the money which I gave him, and

give it to him who hath the ten shares.

26. For unto every one who hath gained, more will be given, and he shall have abundance; but he who idleth, and hath not gained, will have taken from him even that which he hath.

27. And cast the unprofitable servant into outer darkness; there will be weeping and gnashing of teeth.

Final Judgment of Persons and Nations

28. When the Son of Man comes in his glory, and all the holy angels with him, then will he sit King Eternal upon the throne of his glory:

29. And before him will be gathered all nations; and he will separate them one from another, as a shepherd divideth his sheep from the goats;

30. And he will place the sheep on his right hand, but the goats on the left.

31. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;

32. For I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me into your homes;

33. Naked, and ye clothed me;

I was sick, and ye visited me; I was in prison, and ye came unto me.

34. Then will the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? Or thirsty, and gave thee drink?

35. When saw we thee a stranger, and took thee into our homes? Or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

36. And the King will answer and say unto them, Truly I say unto you, Inasmuch as ye have done it unto one of the least of these my twice-born brethren, ye have done it unto me.

37. Then will he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;

38. For I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink;

39. I was a stranger, and ye received me not; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

40. Then will they answer him, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

41. Then will he answer them, saying, Truly I say unto you, Inasmuch as ye did it not to one of the least of these my twice-born brethren, ye did it not to me.

42. And these shall go away into everlasting punishment; but the righteous into life eternal.

43. And when Je'sus had finished all these words, he said unto the disciples, Ye know that after two days the Passover cometh, when the Son of man must make atonement. But they understood not the saying; and they went with Je'sus into Beth'a-ny.

CHAPTER 57

Judas Values Jesus. Final Passover Fellowship. True Greatness Serveth. Example of Love and Service.

1. Now there assembled together in Je-ru'sa-lem, the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Ca'ia-phas,

2. And consulted how they might take Je'sus by stealth, and kill him. But they said, Not on the feast day, lest there be a riot among the people.

3. Then Sa'tan entered into Ju'das Is-car'i-ot, one of the apostles, and he went away from Je'sus, and talked with the chief priests and captains, how he might deliver Je'sus unto them; and they were glad and promised to give him money.

4. And he said unto them, What will ye give me if I deliver him unto you? And they agreed to give him thirty pieces of silver,

about twenty dollars, the price of a slave.

5. And he consented, and sought opportunity to deliver Je'sus to them when the multitude was absent.

Final Passover Fellowship

6. Now on the first day of unleavened bread, when they killed the Paschal lamb, his apostles said unto Je'sus, Where wilt thou that we go and prepare that thou mayest observe the Passover?

7. And he sent forth Pe'ter and John, saying unto them, Go into the city, and there will meet you a man bearing a pitcher of water; follow him.

8. And where he enters say ye to the goodman of the house, The Master said, My time is at hand; I keep the Passover at thy house. Where is the guest-chamber, where I may keep the Passover with my disciples?

9. And he will show you a large upper room furnished and prepared; there make ready for us.

10. And the apostles went to Je-ru'sa-lem, and found as he had said unto them; and they made ready to keep the Passover. And in the evening Je'sus came with the twelve.

11. And when the hour was come, he sat down, and the twelve apostles with him.

12. And he said unto them, With intense desire I have desired

to observe this Passover with you before I suffer;

13. For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God.

14. And he took the Passover cup, and gave thanks, and said, Take this, and divide it among yourselves; for I say unto you, I shall not drink of the fruit of the vine, until I again drink it in the Kingdom of my Father.

True Greatness Serves

15. And there was a strife among them, which of them should be accounted the greatest, and sit next to Je'sus.

16. And he said unto them, The kings of the Gen'tiles exercise lordship over them; and they who exercise authority upon them are called Benfactors.

17. But with you it shall not be so; for he who is greatest among you, let him be as the younger; and he who is chief, as he who doth serve.

18. For which is greater, he who sitteth to eat, or he who serveth? Is not he who sitteth to eat? But I am among you as he who serveth.

19. Ye are they who have continued with me in my trials, and I appoint unto you a kingdom, as my Father hath appointed unto me;

20. That ye may eat and drink at my table in my kingdom, and

sit on thrones judging the twelve tribes of Is'ra-el.

Example of Love and Service

21. Now Je'sus knew that his hour was come to depart from this world unto the Father, and having loved his own who were in the world, he loved them unto the end.

22. And Je'sus knew that the devil had already put into the heart of Ju'das Is-car'i-ot to betray him, but Je'sus knew also that the Father had given all things into his hands, and that he was come from God, and would return to God.

23. He arose from his place, and laid aside his garments, and took a towel and girded himself.

24. After that he poured water into a basin, and began to wash the apostles' feet and to wipe them with the towel wherewith he was girded.

25. Then he came to Si'mon Pe'ter; and Pe'ter said unto him, Lord, dost thou wash my feet?

26. Je'sus said unto him, What I do thou knowest not now, but thou wilt know hereafter.

27. Pe'ter said unto him, Thou shalt never wash my feet. Je'sus answered him, If I wash thee not, thou hast no part with me.

28. Then Pe'ter said unto him, Lord, not my feet only, but also my hands and my head. Je'sus said unto him, He who is washed

needeth not save to wash his feet, but is altogether clean; and ye are clean, but not all.

29. For he knew Ju'das would betray him; therefore said he, Ye are not all clean.

30. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Do ye know what I have done to you?

31. Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, as a servant, have washed your feet, ye also ought to be humble and wash one another's feet.

32. For I have given you an example, that ye should always serve humbly, as I have served you.

33. Truly, truly, I say unto you, The servant is not greater than his lord; neither he who is sent greater than he who sends him. If ye know these things, happy are ye if ye do them.

34. I speak not of you all, for I know whom I have chosen; but that the Psalms may be fulfilled, He who eateth bread with me hath lifted up his heel against me.

35. Now I tell you before it come, that, when it occurs, ye may believe that I am the Christ.

36. Truly, truly, I say unto you, He who receiveth whomsoever I send receiveth me; and he who receiveth me receiveth him who sent me.

CHAPTER 58

*Satan Separates Judas from Jesus.
Memorial to the Lamb of God.
Personal Pledges of Fidelity.
Revised Instructions.*

1. And while they were eating, Je'sus was troubled in spirit and said unto them, Truly, truly, I say unto you, that one of you will betray me, even he who eateth with me.

2. For the Son of man indeed dieth, as it hath been determined, but woe unto that man through whom he is betrayed; it would have been good for that man if he had not been born.

3. And they were very sorry, and each one said unto Je'sus, Is it I, Lord? Then the apostles looked one on another, doubting of whom he spoke.

4. Now John was next to Je'sus, in the place on his right hand; Pe'ter therefore made signs to him that he should ask Je'sus of whom he spoke.

5. Then John leaned over and whispered, Who is it, Master? Je'sus answered, He it is to whom I shall give a morsel of bread when I have dipped it in the dish.

6. And when he had dipped it, he gave it to Ju'das Is-car'i-ot; and Sa'tan possessed him. Then Je'sus said unto him, What thou doest, do quickly.

7. Now not all at the table knew why Je'sus had spoken to him,

for some thought because Ju'das carried the purse, that Je'sus told him to buy those things needed for the Festival, or to give something to the poor. Then Ju'das went out, and it was night.

Memorial to the Lamb of God

8. When he had gone out, Je'sus said, Now is the Son of man glorified, and God the Father is glorified in him. And God will glorify him in himself, and immediately will he glorify him.

9. And while they were eating, Je'sus took bread, and blessed it, and brake it, and gave it to the apostles, and said, Take, eat; this is my body, which is given for you; this do in remembrance of me.

10. And he took the cup, and when he had given thanks, he gave it to them, saying, All of you drink of this;

11. For this is my blood of the new testament, which is shed for many for the remission of sins.

12. Truly, I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it anew with you in my Father's kingdom.

13. A new commandment I give unto you, that ye love one another, even as I have loved you.

14. By this will all men know that ye are my disciples, if ye really love one another.

Personal Pledges of Fidelity

15. Little children, I will soon depart from you. Ye will seek me, but as I said unto the Pharisees, Whither I go, ye cannot come, so now I say unto you.

16. Pe'ter said unto him, Lord, whither goest thou? Je'sus answered him, Whither I go, thou canst not follow me now, but thou shalt follow me afterwards.

17. Pe'ter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

18. Je'sus answered him, Wilt thou lay down thy life for my sake? Truly, truly, I say unto thee, the cock will not crow twice, till thou hast denied me thrice.

19. Si'mon, Si'mon, Sa'tan hath desired to have thee, that he may sift thee as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

20. And Pe'ter said unto him, Lord, I am ready to go with thee, both into prison and to death. Likewise also said all the apostles.

21. Then said Je'sus unto them, All of you will disown me this night; for the prophet Zech-ari'ah hath said, I will smite the shepherd, and the sheep will be scattered abroad. But after I am risen again, I will go before you into Gal'i-lee. There shall ye see me.

Revised Instructions

22. And Je'sus said unto them, When I sent you without purse and bag and sandals, lacked ye any thing? And they said, Nothing.

23. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his bag; and he that hath no sword, let him sell his garment, and buy one.

24. For I say unto you, that what I-sa'iah hath written of me must yet be accomplished. And he was reckoned among the transgressors. For the things concerning me must be completed.

25. And they said, Lord, see, here are two swords. And he said unto them, It is enough.

CHAPTER 59

The Way to Heavenly Mansions.

The Unrecognised Father. Unlimited Promises. Love-filled Temples of God. Comforting Presence and Abiding Peace.

1. Then Je'sus said, Let not your heart be troubled; ye believe in God the Father, believe also in me.

2. In my Father's Realm are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

3. And if I go and prepare a place for you, I shall come again, and receive you unto myself, that where I am, there ye may be also.

4. And whither I go ye know, and the way ye know. Thom'as said unto him, Lord, we know not whither thou goest; and how can we know the way?

5. Je'sus said unto him, I am the Way, the Truth, and the Life; no man cometh unto the Father, but by me.

The Unrecognized Father

6. If ye had known me, ye would have known my Father also; and from henceforth ye know him, and have seen him.

7. Phil'ip said unto him, Lord, show us the Father, and it convinceth us.

8. Je'sus said unto him, Have I been so long time with you, and yet hast thou not known me, Phil'ip? He who hath seen me hath seen the Father; then why sayest thou, Show us the Father?

9. Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father who dwelleth in me, he doeth the works.

10. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake.

Unlimited Promises

11. Truly, truly, I say unto you, he who believeth on me, the works that I do will he do also; and

greater works than these will he do, because I go unto my Father.

12. And whatever ye ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask any thing in my name, I will do it. If ye love me, keep my commandments.

13. And I will pray the Father, and he will give you another Comforter, that he may abide with you forever;

14. Even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.

15. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye will see me. And because I live, ye will live also. At that day ye will know that I am in my Father, and ye in me, and I in you.

16. He who hath my commandments, and keepeth them, he it is who loveth me; and he who loveth me will be loved of my Father, and I will love him, and will manifest myself to him.

Love-filled Temples of God

17. Ju'das, the son of James, said unto him, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

18. Je'sus said unto him, If a man love me, he will keep my

words; and my Father will love him, and we will come unto him, and make our abode with him.

19. He who loveth me not keepeth not my sayings; and the word which ye hear is not mine, but that of the Father who sent me.

Comforting Presence and Abiding Peace

20. These things have I spoken unto you, being yet present with you. But the Comforter, even the Ho'ly Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said unto you.

21. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

22. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I.

23. And now I have told you before it occurs, that, when it does occur, ye might believe.

24. Hereafter I will not talk much with you; for the prince of this world cometh, but he findeth no fault in me.

25. That the world may know that I love the Father, I speak only as the Father gave me commandment.

CHAPTER 60

Twice-born Fruiful Union with Christ. The Choicest Fruit of Union. World Hated of Christ-likeness.

1. I am the True Vine, and my Father is the husbandman. Every branch in me that beareth not fruit he cutteth away; and every branch that beareth fruit, he pruneth it, that it may bring forth more fruit.

2. Now ye are pruned through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit, unless it abide in the vine; no more can ye, unless ye abide in me.

3. I am the Vine, ye are the branches; he who abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

4. If a man abide not in me, he is cut off as a branch, and is withered; and men gather the withered branches, and cast them into the fire, and they are burned.

5. If ye abide in me, and my words abide in you, ye may ask what ye will, and it shall be done for you.

6. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

The Choicest Fruit of Union

7. As the Father hath loved me, so have I loved you; continue ye in my love.

8. If ye keep my commandments, ye will abide in my love; even as I have kept my Father's commandments, and abide in his love.

9. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

10. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatever I command you.

11. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.

12. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatever ye ask of the Father in my name, he may give it to you.

13. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you.

World Hatred of Christ-likeness

14. If ye were of the world, the world would love you; but because ye are not of the world, but

I have chosen you out of the world, therefore the world hateth you.

15. Remember that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

16. But all these things will they do unto you for my name's sake, because they know not the Father who sent me.

17. If I had not come and reproved them, they would not have persecuted me; but now they have no cloak for their sins. He who hateth me hateth my Father also.

18. If I had not done among them the works which no other man did, they had not had sin; but now have they both seen and hated both me and my Father.

19. But this fulfilleth the word that is written in the Psalms, They hated me without a cause.

20. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, who proceedeth from the Father, he will testify of me; and ye also shall bear witness, because ye have been with me from the beginning.

21. These things have I spoken unto you, that ye should not be discouraged. For they will put you out of the synagogues; yea, the time cometh, that whoever

killeth you will think that he doeth God service.

22. And these things will they do unto you, because they have not known the Father, nor me.

23. But these things have I told you, that when the time arrives, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

CHAPTER 61

Person and Office of the Holy Spirit.

God's Time Irks Man. Peace, Joy and Good Cheer Amid Tribulation.

1. Now I go my way to the Father who sent me; and because I have said these things unto you, sorrow hath filled your heart.

2. Nevertheless I tell you the truth. It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

3. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment;

4. Of sin, because they believe not on me; of righteousness, because I go to my Father and ye see me no more; of judgment, because the prince of this world is already condemned.

5. I have yet many things to say unto you, but ye cannot bear them now. But when he, the Spirit of Truth, is come, he will guide you

into all Truth; for he will not speak of himself; but whatever he will hear, that shall he speak; and he will show you things to come.

6. He will glorify me; for he shall receive of mine, and will show it unto you.

7. All things that the Father hath are mine; therefore said I, that he will take of mine, and show it unto you.

God's Time Irks Man

8. A little while, and ye will not see me; and again, a little while, and ye shall see me, because I go to the Father.

9. Then said some of his apostles among themselves, What is this that he saith unto us, A little while, and ye will not see me; and again, a little while, and ye shall see me; and, Because I go to the Father?

10. They said, therefore, What is this that he saith, A little while? we cannot tell what he meaneth.

11. Now Je'sus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of what I said, A little while, and ye will not see me; and again, a little while, and ye shall see me?

12. Truly, truly, I say unto you, ye will weep and lament, but the world will rejoice; and ye will be sorrowful, but your sorrow shall be turned into joy.

13. A woman when she is in birth-pangs hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

14. And ye now therefore have sorrow; but I shall see you again, and your heart will rejoice, and your joy no man taketh from you.

Peace, Joy and Good Cheer Amid Tribulation

15. And in that day ye will ask me nothing. Truly, truly, I say unto you, whatever ye will ask the Father in my name, he will give it to you.

16. Hitherto have ye asked nothing in my name; ask and ye will receive, that your joy may be full.

17. These things have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.

18. At that day ye will ask in my name; and I will pray the Father for you;

19. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

20. I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father.

21. His apostles said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God.

22. Je'sus answered them, Do ye now believe? The hour cometh, yea, is now here that ye will be scattered, every man to his own, leaving me alone: and yet I am not alone, because the Father is with me.

23. These things I have spoken unto you, that in me ye might have peace. In the world ye will have tribulation; but be of good cheer; I have overcome the world.

CHAPTER 62

High Priestly Prayer for All Christians in All Ages:

1. *Eternal Life.*
2. *Hedged about with Prayer.*
3. *Irrevocable Truth.*
4. *World-convincing Evidence.*
5. *Brief, Glorious Will.*

1. These words spoke Je'sus and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee;

2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

Eternal Life

3. And this is life eternal, that they might know thee, the only true God, and Je'sus Christ, whom thou hast sent.

4. I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before my Incarnation, and the world was.

5. I have manifested thy name unto the men whom thou gavest me out of the world; thine they were, and thou gavest them to me; and they have kept thy word.

6. Now they have known that all things whatever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

Hedged about with Prayer

7. I pray for them; I pray not for the world, but for them whom thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.

8. And now I am no more in the world, but these are in the world and I come to thee. Holy Father, keep through thine own name

those whom thou hast given me, that they may be one, as we are.

9. While I was with them in the world, I kept them in thy name; those whom thou gavest me I have kept, and none of them is lost, but the son of perdition, who goeth to his own place.

10. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

11. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

12. I pray not that thou take them out of the world, but that thou keep them from the evil.

Irrevocable Truth

13. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy Word is Truth.

14. As thou hast sent me into the world, even so have I also sent them into the world.

15. And for their sakes I consecrate myself, that they also might be consecrated through the truth.

World-convincing Evidence

16. Neither pray I for these alone, but for them also who believe on me through their word;

17. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be

one in us; that the world may believe that thou hast sent me.

18. And the glory which thou gavest me I have given them; that they may be one, even as we are one;

19. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Brief, Glorious Will

20. Father, I will that they also, whom thou hast given me, be with me where I am; that they may see my glory, which thou hast given me; for thou didst love me before the foundation of the world.

21. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.

22. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them also.

23. And when Je'sus had spoken all these words, they sang a Psalm. Then Je'sus said, Arise, let us go hence, and they arose from the table and went out, as was his custom, over the brook Kid'rún, to a garden in the mount of Olives called Geth-sem'a-ne, into which Je'sus and his apostles entered.

CHAPTER 63

Sin's "Waterloo." Sleeping Sentinels. Brazen Treason. Restrained Almighty Power. The Last Incarnate Miracle. The Creator Submits to the Creature. The Voice of Fear. Annas and Jesus.

1. Now when they had entered into the garden, Je'sus said unto the apostles, Sit here and pray that ye abide faithful in trial, while I go yonder and pray.

2. Then he took with him Pe'ter and James and John and went forward about a stone's throw; and Je'sus was sorrowful and sorely troubled, and he said unto them, My soul is exceedingly sorrowful even unto death; stay here and watch.

3. Then he went from them a short distance and kneeled down and prayed, saying, My Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done.

4. Then an angel came and sustained him, and being in agony, he prayed more earnestly, and he sweated great drops of blood which fell from his face.

Sleeping Sentinels

5. Then Je'sus arose and came unto the apostles, and, finding them asleep, awakened them and said, Why do you sleep? Rise and pray that ye be not overcome in temptation.

6. And he said unto Pe'ter, Why could ye not watch with me in this hour of trial? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak. But they knew not what to answer him.

7. He went away again the second time and prayed, saying, O my Father, if this cup may not pass away from me, unless I drink it, thy will be done.

8. And he came and found them asleep again; for their eyes were very heavy. And he left them undisturbed and went away again, and prayed the third time, saying the same words.

9. Then he came to his disciples and said unto them, Sleep on now, and take your rest, for watching availeth not; the enemy has arrived, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand who doth betray me.

Brazen Treason

10. Now Ju'das, who betrayed him, also knew this place; for Je'sus oftentimes resorted thither with his disciples.

11. Ju'das then, having received a band of men and officers from the chief priests and Phari-sees, cometh thither with a multitude, having lanterns and torches and weapons. And while Je'sus yet spoke, lo, Ju'das came.

12. Now Ju'das gave the officers a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Je'sus and kissed him, saying, Hail, Master!

13. And Je'sus said unto him, Ju'das, betrayest thou the Son of man with a kiss? Then Je'sus went forth, and said unto the officers, Whom seek ye?

14. They answered him, Je'sus of Naz'a-reth. Je'sus said unto them, I am he. And Ju'das also, who betrayed him, now stood with them.

Restrained Almighty Power

15. As soon then as Je'sus had said unto them, I am he, they went backward and fell to the ground.

16. Then asked he them again, Whom seek ye? And they said, Je'sus of Naz'a-reth. Je'sus answered, I have told you that I am he; if therefore ye seek me, let my disciples go their way.

17. This he said that his saying might be fulfilled, Of them whom thou gavest me have I lost none.

The Last Incarnate Miracle

18. When the apostles who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

19. Then Pe'ter, having a sword, drew it and smote Ma'chus, the high priest's servant, and cut off

his right ear. And Je'sus said, Let me at least do this; and he touched his ear and healed him.

20. Then said Je'sus unto Pe'ter, Put up thy sword into the sheath; for all they who take the sword shall perish by the sword.

21. Thinkest thou that I cannot now pray to my Father, and he will instantly give me more than twelve legions of angels?

22. But who then could drink this Cup of Atonement which the Father hath given me, and how then could the scriptures be fulfilled that thus it must be?

The Creator Submits to the Creature

23. And Je'sus said unto the chief priests and captains of the Temple, who were come against him, Are ye come out as against a thief with swords and staves to take me? I sat daily with you teaching in the Temple, and ye laid no hold on me.

24. But all this ye have done, that the scriptures of the prophets might be fulfilled. This is your hour, and the power of Sa'tan. Then the officers laid hands on Je'sus, and took him and bound him. And all the apostles forsook him and fled.

25. But there followed him a certain young man, having only a linen cloth about his body, and the officers tried to arrest him, but he cast off the linen cloth and fled from them naked.

26. Then the officers led Je'sus away to An'nas first; for he was father-in-law to Ca'ia-phas, who was now the High Priest.

27. Now Ca'ia-phas had already advised a council of Phar'i-sees that it was expedient that one man should die for the people.

28. Although all the apostles at first fled from Je'sus in the garden, Pe'ter and John now followed him with the multitude, on the way to the house of An'nas.

The Voice of Fear

29. When the officers with Je'sus came to the house of An'nas, John, who was known to An'nas, entered with Je'sus into the court-yard of the house, but Pe'ter was standing at the door outside.

30. Then John went unto the maid who kept the door and brought Pe'ter inside. The maid therefore said unto Pe'ter, Art thou also one of this man's disciples? He said, I am not.

31. Now there were servants and officers standing there, having made a fire of charcoal, for it was cold; and they were warming themselves, and Pe'ter was with them, standing and warming himself.

An'nas and Je'sus

32. An'nas asked Je'sus about his disciples and of his teaching. Je'sus answered him, I have spoken openly to the world; I taught in synagogues and in the

Temple where all the people came together, and in secret I spoke nothing.

33. Why askest thou me? Ask them who heard me what I have said unto them; they know what I said.

34. And when he had thus spoken, one of the officers who stood by struck Je'sus with the palm of his hand, saying, Answerest thou a high priest so?

35. Je'sus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? Now An'nas sent him bound unto Ca'ia-phas, the High Priest.

CHAPTER 64

Jesus and Ecclesiastical Injustice.

"I Am" Identified Himself.

Peter's Several Denials.

"I Am" Again Identifies Himself.

Judas' Fruiless Repentance and Death.

1. Now the officers who had arrested Je'sus led him away to Ca'ia-phas, the High Priest, where the scribes and the elders were assembled.

2. But Pe'ter followed Je'sus afar off unto the High Priest's palace, and went in and sat with the servants, to see the end, warming himself in the light of a fire which had been kindled in the court-yard.

3. Now the chief priests, and elders, and all the council, sought

false witness against Je'sus to put him to death,

4. But found none; yea, though many false witnesses came, yet found they none true. At the last came two false witnesses,

5. And said, This fellow said, I will destroy this Temple of God that is made with hands, and within three days I will build another made without hands. But neither did their testimony agree.

6. Then the High Priest arose, and said unto him, Answerest thou nothing? What is it which these witness against thee.

7. But Je'sus held his peace. Then the High Priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

"I Am" Identifies Himself

8. Je'sus said unto him, "I Am"; nevertheless I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.

9. Then the High Priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy, what think ye? They answered and said, He is guilty of death.

10. Then did they spit in his

face and blindfold him, and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ, who is he that struck thee? And many other things spoke they against him, reviling him.

Peter's Several Denials

11. Now a certain maid beheld Pe'ter warming himself as he sat by the fire, and, earnestly looking upon him, said, This man was also with Je'sus, the Naz'a-rene. And he denied it, saying, Woman, I know him not.

12. And Pe'ter went away into the porch, and after a little while one of the kinsmen of Mal'chus, whose ear Pe'ter cut off, said to Pe'ter, Did I not see thee in the garden with Je'sus? And he denied with an oath, I know not the man.

13. And about an hour later an officer said to Pe'ter and confidently affirmed, Of a truth thou art a Gal-i-le'an, and a follower of this man, for thy speech betrayeth thee.

14. Then Pe'ter began to curse and to swear, saying, I know not the man. And immediately the cock crew. And Je'sus who was now outside, turned and looked upon Pe'ter.

15. And Pe'ter remembered the word of Je'sus, who said unto him, Before the cock crow twice, thou shalt deny me thrice. And he went out, and wept bitterly.

16. And early in the morning, as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Je'sus into their council.

17. And they said unto him, If thou art the Christ, tell us. And he said unto them, If I tell you, ye will not believe. And if I also ask you, ye will not answer me, nor release me.

18. Hereafter shall the Son of Man sit on the right hand of God Almighty.

"I Am" Identifies Himself

19. Then said they all, Art thou then the Son of God? And Je'sus said unto them, "I Am."

20. And they said, What need we any further witness? For we ourselves have heard this blasphemy from his own mouth. And the whole council decided to deliver him to Pi'late.

21. And when the officers had bound him, they led him away to deliver him to Pon'ti-us Pi'late, the governor.

Judas' Fruitless Repentance and Death

22. Then Ju'das, when he saw that Je'sus was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

23. Saying, I have sinned in that I have betrayed The Innocent blood. And they said, What is that to us? See thou to that.

24. And he cast down the pieces of silver in the Temple and departed, and went and hanged himself.

25. And the chief priests took the silver pieces, and said, It is not lawful to put them into the treasury because it is the price of blood.

26. And they took counsel, and later bought with them the potter's field in which to bury strangers. Therefore that field was called, The Field of Blood.

27. Then was fulfilled that which was spoken by Jer-e-mi'ah the prophet, saying, And they took the thirty pieces of silver, the price of him who was valued, whom they of the children of Is'ra-el did value, and gave them for the potter's field.

CHAPTER 65

Jesus and Secular Injustice. The Faultless Man. Two Evasions of Responsibility. Double Declaration of Innocence. Christ or Barabbas? Blood Stains Still Cling to Judge and People.

1. Then the Council arose, and the officers led Je'sus from Ca'ia-phas unto the court room of the Government House; but his accusers went not into the judgment hall lest they should be defiled, and so unable to eat the Passover.

2. Pi'late then went out unto them and said, What accusation bring ye against this man?

3. They said unto him, If he were not a malefactor, we should not have delivered him up unto thee. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cae'sar, saying that he himself is Christ a King.

4. And Je'sus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Je'sus said unto him, "I Am."

5. And when he was accused by the chief priests and elders, he answered nothing. Then Pi'late said unto him, Hearest thou not how many things they witness against thee? And Je'sus answered not a word; insomuch that the governor marvelled greatly.

6. Then said Pi'late unto them, Take ye him, and judge him according to your law. They therefore said unto him, It is not lawful for us to put any man to death; that the saying of Je'sus might be fulfilled when he said, The Son of man must be lifted up.

The Faultless Man

7. Then Pi'late entered into the judgment hall again and called Je'sus, and said unto him, Art thou the King of the Jews?

8. Je'sus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pi'late answered, Am I a Jew? Thine

own nation and the chief priests have delivered thee unto me; what hast thou done?

9. Je'sus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to men; but my kingdom is not from men.

10. Pi'late therefore said unto him, Art thou a king then? Je'sus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth my voice.

11. Pi'late said unto him, What is Truth? And when he had said this, he went out and said to the chief priests and to the people, I find no fault in this man.

Two Evasions of Responsibility

12. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Ju-de'a, beginning from Gal'i-lee to this place.

13. When Pi'late heard of Gal'i-lee, he asked whether the man were a Gal-i-le'an. And as soon as Pi'late knew that he belonged unto Her'od's jurisdiction, he sent him to Her'od, who also was at Je-ru'sa-lem at that time.

14. And when Her'od saw Je'sus, he was exceeding glad; for he had desired for a long time to see him,

because he had heard many things of him; and he hoped to have seen some miracle done by him.

15. Then Her'od questioned Je'sus in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him.

16. And Her'od with his men of war set him at nought, and mocked him, and arrayed him in a scarlet robe, and sent him again to Pi'late.

17. And the same day Pi'late and Her'od became friends again; for before they were at enmity between themselves.

Double Declaration of Innocence

18. When Pi'late was again set down on the judgment seat, his wife sent unto him, saying, Do not condemn that just man; for I have suffered many things this day in a dream because of him.

19. Then Pi'late went out to the chief priests and the rulers of the people, and said unto them, Ye brought unto me this man, as one who perverteth the people; and I have examined him before you, and I find no fault in him touching those things whereof ye accuse him;

20. Neither did Her'od, for he sent him back unto us, and nothing worthy of death was found in him. I will therefore chastise him and release him. For at the Passover Festival it was a custom

to release one prisoner, whomsoever the people desired.

Christ or Barabbas?

21. Now there was one named Ba-rab'bas, the leader of them who lay bound in prison, who made insurrection and had committed murder in the insurrection.

22. And the multitude began crying aloud to Pi'late to release a prisoner as he had ever done.

23. But Pi'late answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy.

24. But the chief priests and elders persuaded the multitude that they should ask for Ba-rab'bas, and destroy Je'sus.

25. Then Pi'late said unto them, Which of the two will ye that I release unto you? They said, Away with this man, and release Ba-rab'bas.

26. Pi'late said unto them, What shall I do then with Je'sus who is called Christ? They all cried out unto him, Let him be crucified.

27. And Pi'late said, Why, what evil hath he done? But they cried out the more, saying, Crucify him, crucify him.

28. And he said unto them again, Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him and let him go.

29. And they were instant with

loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

Blood Stains Still Cling to Judge and People

30. So when Pi'late saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Take him and crucify him.

31. Then answered all the people, and said, His blood be on us, and on our children.

32. And Pi'late, willing to content the people, released Ba-rab'bas unto them, and delivered Je'sus to be crucified, after they had scourged him.

CHAPTER 66

Coronation Day for Incarnation. Indignities and Condemnation. Christ or Caesar? Simon Shares the Cross. The Skull of Sin. The King of Kings. Chorus of Defamations.

1. Then the soldiers took Je'sus into their barracks, the common hall, and gathered unto him the whole garrison.

2. And they stripped him and clothed him with purple and put on him Her'od's scarlet robe. And when they had twisted a crown of thorns, they put it upon his head,

and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

3. And they spit upon him, and took the reed and smote him on the head.

4. Pi'late therefore went forth again, and said unto his accusers, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5. Then came Je'sus forth, wearing the crown of thorns and the scarlet robe. And Pi'late said unto them, Behold the man!

6. When the chief priests and officers saw him, they cried out, saying, Crucify him, crucify him. Pi'late said unto them, Take ye him, and crucify him, for I find no fault in him.

Christ or Caesar

7. They answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8. When Pi'late therefore heard that saying, he was the more concerned, and went again into the judgment hall, and examined Je'sus, saying, Whence art thou? But Je'sus gave him no answer.

9. Then said Pi'late unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?

10. Je'sus answered, Thou hast

no power but from God. They who delivered me unto thee hath the greater sin.

11. And again Pi'late urgently sought to release him; but the chief priests and elders cried out, saying, If thou let this man go, thou art not Cae'sar's friend; whoever maketh himself a king speaketh against Cae'sar.

12. When Pi'late therefore heard that saying, he brought Je'sus forth, and sat down in the judgment seat in a place called the Pavement.

13. And it was the Passover Day, near noon. Then Pi'late said unto the people, Behold your King! They therefore cried out, Away with him, away with him, crucify him.

14. Pi'late said unto them, Shall I crucify your King? The chief priests said, We have no king but Cae'sar.

15. Then Pi'late delivered Je'sus unto them to be crucified. And the soldiers took Je'sus and led him away.

16. And after they had mocked him, they took from him the purple and the scarlet and put his own raiment on him, and led him away to crucify him.

Simon Shares the Cross

17. Then Je'sus, bearing his cross, went forth toward Gol'gotha, a place that resembled a skull; and on the way, as they

led him, the soldiers laid hold upon one passing by, Si'mon, a Cy-re'ni-an, coming from the country, the father of Ru'fus and Al-ex-an'der, and they compelled him to go with them to bear the cross after Je'sus.

18. And there followed him a great company of men and of women, who also bewailed and lamented him.

19. But Je'sus, turning unto them, said, Daughters of Je-ru'sa-lem, weep not for me, but weep for yourselves and for your children.

20. For the days are coming, in which they will say, Blessed are the barren, and they who have never nursed.

21. Then will they say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things to the green Tree of Life, what will be done to their dead tree, ready for fire?

22. Then were there also two others, malefactors, led with him to be put to death.

The Skull of Sin

23. Now when they came unto the place of the skull, which in He'brew is Gol'go-tha, and in Lat'in is Cal'va-ry, the soldiers gave Je'sus wine mingled with gall; but when he had tasted it, he refused to drink.

24. Then they crucified him and the malefactors, two thieves, one

on the right hand and one on the left, and Je'sus in the midst. Then was fulfilled I-sa'iah's prophecy which said, And he was numbered with the transgressors.

25. Then Je'sus said, Father, forgive them, for they know not what they do.

The King of Kings

26. Now Pi'late had written the accusation against Je'sus in the title,

27. This is Je'sus of Naz'a-reth, King of the Jews.

28. This title then read the multitude, for the place where Je'sus was crucified was nigh to the city; and it was written in He'brew, and Greek, and Lat'in.

29. Then said the chief priests to Pi'late, Write not, The King of the Jews; but that he said, I am King of the Jews. But Pi'late answered, What I have written I have written.

30. Then the soldiers, when they had crucified Je'sus, took his garments, and made four parts, to every soldier a part; and also his tunic. Now the tunic was without seam, woven from the top throughout.

31. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be. Thus were fulfilled the Psalms, which say, They parted my raiment among them, and for my

tunic they did cast lots. These things therefore the soldiers did.

Chorus of Defamations

32. The multitude stood amazed beholding Je'sus but many passed by him, wagging their heads and saying, Ha! Thou who destroyest the Temple and buildeth it again in three days, save thyself, and come down from the cross.

33. The chief priests and rulers also scoffed at Je'sus, saying, He saved others; himself he cannot save. If he is the Christ of God and his chosen King of Is'r-a-el, now let him come down from the cross, that we may see it and we will believe in him. He trusted in God; now let God deliver him, for he said, I am the Son of God.

34. The soldiers also mocked him, coming to him and offering him vinegar, and saying, If thou art the King of the Jews, save thyself.

35. Then the malefactors also who were crucified with him cast upon him the same reproach, one of them saying unto Je'sus, Art not thou the Christ? Save thyself and us.

36. But the other rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

37. And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss.

38. And he said unto Je'sus, Lord, remember me when thou comest into thy kingdom. And Je'sus said unto him, Verily I say unto thee, today shalt thou be with me in paradise.

CHAPTER 67

Jesus Provides Home-care for His Mother. Awful Loneliness as Sin-bearer. Triumphant Finish of Incarnate Work. Various Reactions. "The Fountain Filled with Blood." Wondrous, Kindly Ministrations.

1. Now there stood near, by the cross of Je'sus, his mother and his mother's sister Ma'ry, the wife of Cle'o-phas, and Ma'ry of Mag-da'la.

2. When Je'sus therefore saw his mother and John standing by, he said unto his mother, Woman, John is now thy son.

3. Then said he to John, Behold thy mother! And from that hour John took her into his own home.

Awful Loneliness as Sin-bearer

4. And when mid-day was come, there was darkness over the whole land until three o'clock, the sun-light failing.

5. And at that time Je'sus cried with a loud voice, saying, E-lo'i, E-lo'i, la'ma sabach'tha-ni? which is, being interpreted, My God, my God, why hast thou forsaken me?

6. And some of them who stood

by, when they heard it, said, Behold, he calleth E-li'jah. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let him alone; let us see whether E-li'jah will come to take him down.

Triumphant Finish of Incarnate Work

7. After this, Je'sus knowing that all things were now accomplished, that the scripture might be fulfilled, said, I thirst.

8. Now there was set there a vessel full of vinegar; and they filled a sponge with it, and, putting it upon hyssop, gave him to drink.

9. When Je'sus therefore had received the vinegar, he cried out again with a loud voice and said, It is finished; and he bowed his head and said, Father, into thy hands I commend my spirit; and he gave up his life.

Various Reactions

10. And the veil of the Holy Place in the Temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks were rent; and the tombs were opened; and many bodies of the saints who slept arose and went forth out of the tombs, and after his resurrection, entered into Je-ru'sa-lem and appeared unto many.

11. Now when the centurion,

and they who were with him, watching Je'sus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

12. And all the people who came together to that sight, beholding the things which were done, smote their breasts and returned.

13. And all his acquaintance, and the women who followed him from Gal'i-lee ministering unto him, stood afar off, beholding these things, among whom was Ma'ry of Mag-da'la; and Ma'ry, the mother of James and Jo'seph; and the mother of James and John.

"The Fountain Filled with Blood"

14. Now the chief priests came to Pi'late and besought him that the bodies should not remain upon the cross on the Sabbath day, because that Sabbath day was a high day; they therefore asked him to have their legs broken, that they might die and be taken away.

15. Then came the soldiers, and broke the legs of the first, and of the other who was crucified with him.

16. But when they came to Je'sus, and saw that he was dead already, they broke not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

17. And John saw it and bare record, and his record is true; and God knoweth that it is true, that ye might believe. For these things were done that the scripture should be fulfilled, the Psalms saying, A bone of him shall not be broken; and Zech-a-ri'ah saying, They shall look on him whom they pierced.

Wondrous, Kindly Ministrations

18. After Je'sus had yielded up his life for the world, Jo'seph of Ar-i-ma-the'a, a town in Ju-de'a, went in boldly unto Pi'late and asked for the body of Je'sus. Now this man was a wealthy disciple of Je'sus, but secretly for fear of the Supreme Council, himself a Councillor of honorable estate, looking for the Kingdom of God.

19. Pi'late was astonished that Je'sus was already dead; and, calling the Centurion who had crucified Je'sus, he asked him when Je'sus died. When he had heard the officer, he gave Jo'seph permission to remove the body.

20. Then came Nic-o-de'mus to the cross bringing with him about a hundred pounds of mixed myrrh and aloes, and he assisted Jo'seph to remove the body from the cross. This man also was a Councillor who at the beginning of Je'sus' ministry had visited him by night. Neither of these men had consented to Je'sus' death.

21. They therefore now hurriedly

prepared the body for burial, because it was near nightfall, wrapping it in clean linen cloths with the spices, as was the custom for burial. Then they laid the body in Jo'seph's own new tomb, hewn from the solid rock in a garden nearby Cal'va-ry, wherein no one had yet lain. And when they had rolled a great stone against the door of the sepulcher, they departed.

22. Now the women, also, who had come with Je'sus out of Gal'i-lee, followed Jo'seph and Nic-o-de'mus to the place of burial, and saw the tomb and how the body was laid. And Ma'ry of Mag-d'a-la and Ma'ry, the mother of James and Jo'seph, sat over opposite the sepulcher. Then they went home and prepared spices and ointments, and rested the Sabbath day according to the commandment.

23. Now the next day after the crucifixion, the chief priests and Phar'i-sees came together unto Pi'late, saying, Sir, we remember that deceiver said while he was yet alive, After three days I shall rise again.

24. Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first.

25. Pi'late said unto them, Ye

shall have a guard; go your way, make it as sure as ye can. So they went, and examined the sepulcher; making it secure, by sealing the stone and setting a guard.

CHAPTER 68

The Heaven-opened Tomb. Angel Witnesses. Resurrection Life. Peter and John Investigate. The Gardener of Souls. Self-contradictory Lie.

1. Now on the first day of the week, very early, as it began to dawn at sun-rise, Ma'ry of Mag-da'la, Sa-lo'me and Ma'ry, the mother of James, returned to the sepulcher bringing spices that they also might more carefully anoint the body of Je'sus.

2. And, as they went, they said to one another, Who will roll away the stone for us from the door of the tomb, for it was very great; and, when they came near there, they saw the stone rolled back.

3. Then Ma'ry of Mag-da'la, seeing the stone taken from the tomb, turned and ran to find Pe'ter and John, and said unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him.

Angel Witnesses

4. But an angel of the Lord, in a mighty earthquake, had already descended from Heaven, and rolled

back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the guards did tremble, and become as dead men.

5. And the angel said unto the women, Fear not, for I know that ye seek Je'sus, who was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay.

6. Then go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Gal'i-lee; there shall ye see him; lo, I have told you.

7. And the women entered the tomb, but found not the body of the Lord Je'sus. And as they were much perplexed thereabout, behold, two angels stood by them in shining garments.

8. And as they were afraid, and bowed down their faces to the earth, the angels said unto them, Be not affrighted; ye seek Je'sus of Naz'a-reth, who was crucified; he is risen; he is not here. Why seek ye the living among the dead?

9. Remember how he spoke unto you when he was yet in Gal'i-lee, saying, The Son of man must be delivered into the hands of sinful men and be crucified, and the third day rise again.

10. But go your way, tell his disciples and Pe'ter that he goeth before you into Gal'i-lee; there

shall ye see him, as he said unto you.

Resurrection Life

11. And the women departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word, saying nothing to any one, for they were afraid.

12. And as they went to tell his disciples, behold, Je'sus met them, saying, All hail! And they came and held him by the feet, and worshipped him. Then said Je'sus unto the women, Be not afraid; go tell my brethren that they go into Gal'i-lee, and there shall they see me.

13. And when the women had returned from the sepulcher, they told all these things unto the apostles, and to all the rest as they mourned and wept. But their words seemed as idle tales, and no one believed them.

Peter and John Investigate

14. Now Pe'ter and John, having heard Ma'ry of Mag-da'la about the open tomb, went forth and ran together toward the tomb, but John outran Pe'ter and came first to the sepulcher, and stooping and looking in, he saw the linen cloths lying, but he entered not.

15. Then cometh Pe'ter following him, and went into the sepulcher, and saw the linen cloths lie, and the napkin that was about

his head not lying with the linen cloths, but wrapped together in a place by itself.

16. Then John went in also and saw and believed.

17. For as yet they knew not the scripture, that he must rise again from the dead. Then the apostles went away again unto their own homes.

The Gardener of Souls

18. Now Ma'ry, who had followed them, stood without at the sepulcher weeping; and as she wept, she stooped down, and looking into the sepulcher, saw two angels in white sitting, the one at the head, and the other at the feet, where the body of Je'sus had lain.

19. And they said unto her, Woman, why weepest thou? She said unto them, Because they have taken away my Lord, and I know not where they have laid him.

20. And when she had thus said, she turned and saw Je'sus standing, but knew not that it was Je'sus.

21. Je'sus said unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, said unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

22. Je'sus said unto her, Ma'ry! She said unto him, Rab-bo'ni! which is to say, Master.

23. Je'sus said unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

24. Then Ma'ry of Mag-da'la came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Self-contradictory Lie

25. Now meanwhile, some of the watchmen at the tomb came into the city, and told the chief priests all the things that were done.

26. And when the chief priests were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, and said, Say ye, His disciples came by night, and stole him away while we slept.

27. And if this come to the governor's ears, we will satisfy him and exonerate you. So they took the money, and did as they were told; and this saying is still commonly reported among the Jews.

CHAPTER 69

*Heart-warming Companionship.
Physical Proof of the Resurrection.
Convincing a Doubter.*

1. Now two of the disciples went that same day, the first day of the week, to a village called Em-ma'u's, which was about seven

miles from Je-ru'sa-lem. And they talked together of all these things which had happened.

2. And while they communed together and reasoned, Je'sus himself drew near, and went with them. But their doubts blinded them, so they could not recognize him.

3. And Je'sus said unto them, What manner of communications are these which ye have as ye walk, and are sad?

4. And one of them, whose name was Cle'o-pas, said unto him, Art thou a stranger in Je-ru'sa-lem, and hast not known the things which have occurred there in these days?

5. And Je'sus said unto them, What things? And they said unto him, Concerning Je'sus of Naz'a-reth, who was a prophet mighty in deed and word before God and all the people.

6. But the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

7. But we trusted that it had been he who would have redeemed Is'ra-el; and besides all this, today is the third day since these things were done.

8. Yea, and certain women also of our company who were early at the sepulcher astonished us by saying that they found not his body, but had seen a vision of angels, who said that he was alive.

9. And certain of them who were with us went to the sepulcher, and found it even as the women had said, but him they saw not.

10. Then Je'sus said unto them, O foolish and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory?

11. And beginning at Mo'ses and all the prophets, Je'sus expounded unto them in all the scriptures the things concerning himself.

12. And they drew nigh unto the village, whither they went, and Je'sus made as though he would have gone further.

13. But they constrained him, saying, Abide with us, for it is toward evening and the day is far spent. And he went in to stay with them.

14. And as Je'sus sat at meat with them, he took bread, and blessed it, and brake, and gave it to them, and their cyes were opened and they knew him; and he vanished out of their sight.

15. And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?

Physical Proof of the Resurrection

16. And they arose the same hour and returned to Je-ru'sa-lem, and found the apostles and those

who were with them discussing the resurrection, and they said, The Lord is risen indeed, for some of us have seen him.

17. Then Cle'o-pas told them what things were done in the way, and how Je'sus was known to them in breaking of bread.

18. And as they thus spoke, Je'sus himself stood in the midst of them, and said unto them, Peace be unto you.

19. Now the doors were locked for fear of the rulers, and the disciples were terrified and affrighted, supposing that Je'sus was a spirit; but he said unto them, Why are ye troubled? And why do doubts arise in your hearts?

20. Behold my hands and my feet; that it is I myself, handle me and see, for a spirit hath not flesh and bones, as ye see me have.

21. And when he had thus spoken, he showed them his hands and his feet.

22. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

23. And they gave him a piece of a broiled fish, and of a honeycomb. And he took it and did eat before them. Then were the disciples glad when they saw he was really the Lord.

24. Then said Je'sus to them again, Peace be unto you; as my

Father hath sent me, even so send I you.

25. And when he had said this, he breathed on them, and said unto them, Receive ye the Ho'ly Spirit.

26. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

Convincing a Doubter

27. But Thom'as, one of the twelve, called Did'y-mus, was not with them when Je'sus came.

28. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

29. And after eight days again his disciples were within, and Thom'as with them; then came Je'sus, the doors being shut, and stood in the midst, and said, Peace be unto you.

30. Then he said to Thom'as, Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side, and be not faithless, but believing.

31. And Thom'as said unto him, My Lord and my God. Je'sus said unto him, Thom'as, because thou hast seen me, thou hast believed; blessed are they who

have not seen me, and yet have believed.

32. Afterward Je'sus appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them who had seen him after he was risen.

CHAPTER 70

Jesus Breaks the Skeptics. Probing Peter's Heart. Mind Yourself, "Follow Me." The Meeting in Galilee. The Great Commission. Divinity Returns to Trinity.

1. After these things Je'sus showed himself again to the disciples at the sea of Ti-be'ri-as, and he appeared on this wise:

2. There were together Pe'ter, Thomas Did'y-mus, Na-than'a-el of Ca'na of Gal'i-lee, James and John and two other disciples.

3. Pe'ter said unto them, I go fishing. They said, We also go fishing with thee. Then they went and entered into the boat, and that night they caught nothing.

4. But when day was now dawning, Je'sus stood on the beach, but the disciples did not know that it was Je'sus. Je'sus said unto them, Children, have ye aught to eat? They answered him, No.

5. Then he said unto them, Cast the net on the right side of the ship, and ye will find. They cast

therefore, and now they were not able to draw it for the multitude of fishes.

6. Then John said unto Pe'ter, It is the Lord. Now when Pe'ter heard that it was the Lord, he girt his fisher's coat unto him, for he was naked, and did cast himself into the sea.

7. And the other disciples came in a little ship, dragging the net with fishes, for they were about two hundred yards from land.

8. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Je'sus said unto them, Bring of the fish which ye have now caught.

9. Pe'ter went up and drew the net to land full of great fishes, a hundred and fifty three, yet was not the net broken.

10. Je'sus said unto them, Come and eat. And none of the disciples asked him who he was, knowing that it was the Lord.

11. Je'sus then came, and giving thanks, gave them bread and fish. This is now the third time that Je'sus showed himself to his disciples after he was risen from the dead.

Probing Peter's Heart

12. Now when they had eaten, Je'sus said unto Pe'ter, Si'mon, son of John, lovest thou me? Pe'ter said unto him, Yea, Lord, thou knowest that I love thee.

Je'sus said unto him, Feed my lambs.

13. Je'sus said unto him again the second time, Si'mon, son of John, lovest thou me? Si'mon said unto him, Yea, Lord, thou knowest that I love thee. Je'sus said unto him, Tend my sheep.

14. Je'sus said unto him the third time, Si'mon, son of John, lovest thou me? Pe'ter was grieved because Je'sus said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Je'sus said unto him, Feed my sheep.

15. Truly, truly, I say unto thee, When thou wast young, thou didst gird thyself, and walk whither thou would; but when thou art old, thou wilt stretch forth thy hands, and another will gird thee, and take thee whither thou would not.

Mind Yourself, "Follow Me"

16. This spoke Je'sus, signifying by what death Pe'ter should glorify God. And when he had spoken this, he said unto him, Follow me.

17. Then Pe'ter, turning about, and seeing John following, said unto Je'sus, Lord, and what shall this man do? Je'sus said unto him, If I will that he remain till I come again, what is that to thee?

18. Follow me!

19. This saying therefore went forth among the disciples that John should not die, but Je'sus did not say that he should not die: he said, If I will that he remain till I come again, what is that to thee? And John wrote this to bear witness to the truth.

The Meeting in Galilee

20. After this the eleven apostles went away into Gal'i-lee, into the mountain where Je'sus had appointed to meet them. And when they saw him, they worshipped him, but some doubted.

21. Then Je'sus came to them and said, These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Mo'ses, and in the prophets, and in the Psalms, concerning me.

22. Then Je'sus opened their understanding that they might know the scriptures, and said unto them, Thus it is written, and thus it was needful for Christ to suffer, and to rise from the dead the third day;

23. And that repentance and remission of sins should be preached in his name among all nations, beginning at Je-ru'sa-lem.

24. And ye are my witnesses of these things, and lo, I am with you always.

The Great Commission

25. Now on the day in which Je'sus was received up into Heaven, he gave commandment to the apostles as they were assembled in Je-ru'sa-lem, saying unto them, All power is given unto me in Heaven and in earth.

26. Go ye therefore into all the world, and teach all nations, preaching the gospel to every creature, and baptizing them in the name of the Father, and of the Son, and of the Ho'ly Spirit.

27. And teach them to observe all things whatever I have commanded you, and lo, I am with you always. He who believeth and is baptized shall be saved; but he who believeth not is already condemned.

28. These signs shall follow them who believe: In my name shall they cast out devils and speak with new tongues; and they shall lay hands on the sick, and they shall recover.

29. And, behold, I send the promise of my Father upon you; but stay in the city of Je-ru'sa-lem, until ye be endued with power from on high.

Divinity Returns to Trinity

30. And he led the disciples out as far as the mount of Olives, and he lifted up his hands and blessed them.

31. And while he blessed them, he was parted from them, and

carried up into Heaven, a cloud receiving him out of their sight, and he sat down at the right hand of God.

32. And the disciples worshipped him, and returned to Je-ru'sa-lem with great joy, and were continually in the Temple, praising God.

33. And many other signs truly did Je'sus in the presence of his disciples, which are not written in this gospel; but these are written that ye might believe that Je'sus is the Christ, the Son of God; and that believing, ye might have life through his name.

THE ACTS OF THE APOSTLES

THE INCARNATED WORD

PREFACE

The Author of this Book is self-evidently Dr. Lucanus, a Greek physician, formerly in practice at Antioch, but now the "beloved" companion of Paul in his missionary journeys and work.

The time is about A.D. 63, and the place is uncertainly Rome. The period covered by the Book is approximately thirty-three years, beginning with the Ascension of our Lord and ending with Paul's imprisonment at Rome. During this period Paul wrote eleven of his epistles.

The object of Dr. Luke was to complete his story of the progress of the Gospel in its rise from the Manger-cradle of Judea to its Throne in the heart of the pagan world, and to testify to the fact that the disciples of Jesus did faithfully and vigorously carry forward his great work and proclaim his doctrine in the Spirit of their Master, according to the Great Commission.

The Book divides itself into two parts. The first twelve chapters give an account of the Gospel among Jews; the remaining chapters, among Gentiles. It is the most stimulating missionary book ever written, and it should be the "Study Book" of every congregation.

THE ACTS OF THE APOSTLES

CHAPTER 1

*Christ Ascends to the Father.
Matthias Chosen an Apostolic
Witness.*

1. The Interwoven Gospels is a complete treatise of all that Je'sus began both to do and teach,

2. Until the day in which he was taken up, after he, through the Ho'ly Spirit, had given commandments unto the apostles whom he had chosen;

3. To whom also he showed himself alive after his death by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

4. And, being assembled together with them, he commanded them that they should not depart from Je-ru'sa-lem, but wait for the promise of the Father, which, said he, ye have heard of me.

5. For John truly baptized with water; but ye shall be baptized with the Ho'ly Spirit not many days hence.

6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Is'ra-el?

7. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8. But ye shall receive power when the Ho'ly Spirit is come upon you; and ye shall be witnesses unto me both in Je-ru'sa-lem, and in all Ju-de'a, and in Sa-ma'ri-a, and unto the uttermost part of the earth.

9. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

10. And while they looked steadfastly toward Heaven as he went up, behold, two men stood by them in white apparel,

11. Who said, Ye men of Gal'i-lee, why stand ye gazing up into Heaven? This same Je'sus, who is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven.

12. Then returned they unto Je-ru'sa-lem from the mount called Ol'i-vet, which is about a mile from Je-ru'sa-lem.

13. And they went into an upper room, where abode Pe'ter, and James, and John, and An'drew, Phil'ip, and Thom'as, Bar-thol'o-mew, and Mat'thew, James, the son of Al-phe'us, and Si'mon

Ze-io'tes, and Ju'das, the son of James.

14. These all continued with one accord in prayer and supplication, with the women, and Ma'ty, the mother of Je'sus, and with his brothers.

15. And in those days Pe'ter stood up in the midst of the disciples, numbering about one hundred and twenty, and said,

16. Men and brethren, this scripture must needs have been fulfilled, which the Ho'ly Spirit by the mouth of Da'vid spoke before concerning Ju'das, who was guide to them who took Je'sus,

17. For he was numbered with us, and had obtained part of this ministry.

18. Now there was purchased a field with the reward of this man's iniquity,

19. And it was known unto all the dwellers at Je-ru'sa-lem; insomuch as that field is called in their proper tongue, A-cel'da-ma, that is to say, The Field of Blood.

20. For it is written in the Psalms, Let his habitation be desolate, and let no man dwell therein; and his office let another take.

21. Therefore of these men who have companied with us all the time that the Lord Je'sus went in and out among us,

22. Beginning from his baptism by John, unto that same day that he was taken up from us, one must

be ordained to be a witness with us of his resurrection.

23. And they appointed two, Jo'seph, called Bar'sa-bas, who was surnamed Jus'tus, and Mat-thi'as.

24. And they prayed, and said, Thou, Lord, who knowest the hearts of all men, show which of these two thou hast chosen,

25. That he may take part of this ministry and apostleship, from which Ju'das by transgression fell, that he might go to his own place.

26. And they gave forth their lots; and the lot fell upon Mat-thi'as; and he was numbered with the eleven apostles.

CHAPTER 2

Descent and Abode of the Holy Spirit. Peter's Spirit-filled Exhortation. Mass Revival and True Conversion.

1. And when the day of Pen'tecost was fully come, they were all with one accord in one place.

2. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them cloven tongues like fire, and it sat upon each of them.

4. And they were all filled with the Ho'ly Spirit and began to speak with other tongues, as the Spirit gave them utterance.

5. And there were dwelling at Je-ru'sa-lem Jews, devout men, out of every nation under heaven.

6. Now when this was noised abroad, the multitude came together and were confounded, because every man heard them speak in his own language.

7. And they were all amazed and marvelled, saying one to another, Behold, are not all these who speak Gal-i-le'ans?

8. And how hear we every man in our own tongue, wherein we were born?

9. Par'thi-ans, and Medes, and E'lam-ites, and the dwellers in Mes-o-po-ta'mi-a, and in Ju-de'a, in Cap-pa-do'ci-a, in Pon'tus, in A'sia,

10. In Phryg'i-a, in Pam-phyli'a, in E'gypt, and in the parts of Lib'y-a about Cy-re'ne, and strangers of Rome, Jews and proselytes,

11. Cretes and A-ra'bi-ans, we do hear them speak in our tongues the wonderful works of God.

12. And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13. Others mocking said, These men are full of new wine.

14. But Pe'ter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Ju-de'a, and all ye who dwell at Je-ru'sa-lem, be this known unto you, and hearken to my words;

15. For these are not drunken,

as ye suppose, seeing it is but nine o'clock in the morning.

16. But this is that which was spoken by the prophet Jo'el;

17. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

18. And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy.

19. And I will show wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapor of smoke.

20. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come;

21. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

22. Ye men of Is'ra-el, hear these words; Je'sus of Naz'a-reth, God's son, approved among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know;

23. Him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain;

24. Whom God hath raised up,

having loosed the pains of death, because it was not possible that he should be enslaved by it.

25. For Da'vid speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved.

26. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope;

27. Because thou wilt not leave my soul in the realm of death, neither wilt thou suffer thine Holy One to see corruption.

28. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29. Men and brethren, let me freely speak unto you of the patriarch Da'vid, that he is both dead and buried, and his sepulcher is with us unto this day.

30. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31. He, seeing this before, spoke of the resurrection of Christ, that his soul was not left in the realm of death, neither his flesh did see corruption.

32. This Je'sus hath God raised up, whereof we all are witnesses.

33. Therefore being by the right hand of God exalted, and having

received of his Father the promise of the Ho'ly Spirit, he hath now sent him whom ye now see and hear.

34. For Da'vid is not ascended into the heavens, but he said himself, The Lord said unto my Lord, Sit thou on my right hand,

35. Until I make thy foes thy footstool.

36. Therefore let all the house of Is'ra-el know assuredly, that God hath made that same Je'sus, whom ye have crucified, both Lord and Christ.

37. Now when they heard this, they were agonized in spirit, and said unto Pe'ter and to the rest of the apostles, Men and brethren, what shall we do?

38. Then Pe'ter said unto them, Repent, and be baptized every one of you in the name of Je'sus Christ for the remission of sins, and ye shall receive the gift of the Ho'ly Spirit.

39. For the promise is unto you and to your children, and to all who are afar off, even as many as the Lord our God shall call.

40. And with many other words did he testify and exhort, saying, Save yourselves from this perverse generation.

41. Then they who gladly received his word were baptized; and the same day there were added unto them about three thousand souls.

42. And they continued stead-

fastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers.

43. And fear came upon every soul; and many wonders and signs were done by the apostles.

44. And all who believed were together, and had all things common;

45. And sold their possessions and goods, and parted them to all men, as every man had need.

46. And they, continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47. Praising God, and having favor with all the people. And the Lord added to the Church daily such as were saved.

CHAPTER 3

Beautiful Gate of Health in Jesus Christ. Fearless Sermon to Sinners.

1. Now Pe'ter and John went up together into the Temple at three o'clock, the evening hour for prayer.

2. And a certain man, lame from birth, was carried, whom they laid daily at the gate of the Temple, which is called Beautiful, to ask alms of them who entered into the Temple;

3. Who seeing Pe'ter and John about to go into the Temple asked alms.

4. And Pe'ter, looking intently upon him with John, said, Look on us.

5. And he gave heed unto them, expecting to receive something from them.

6. Then Pe'ter said, Silver and gold have I none, but such as I have I give thee. In the name of Je'sus Christ of Naz'a-reth arise and walk.

7. And he took him by the right hand and lifted him up; and immediately his feet and ankle bones received strength.

8. And he, leaping up, stood and walked, and entered with them into the Temple, walking and leaping, and praising God.

9. And all the people saw him walking and praising God;

10. And they knew that it was he who sat for alms at the Beautiful Gate of the Temple, and they were filled with wonder and amazement at that which had happened unto him.

11. And as the lame man who was healed held Pe'ter and John, all the people ran together unto them in the porch that is called Sol'o-mon's, greatly wondering.

12. And when Pe'ter saw it, he said unto the people, Ye men of Is'ra-el, why marvel ye at this? Or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13. The God of A'bra-ham, and

of I'saac, and of Ja'cob, the God of our fathers, hath glorified his Son Je'sus, whom ye delivered up and denied in the presence of Pi'late when he was determined to let him go.

14. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you:

15. And killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses.

16. Through faith in the name of Je'sus, this man hath been cured, yea, Je'sus hath given him this perfect soundness in the presence of you all.

17. And now, brethren, I know that through ignorance ye did it, as did also your rulers.

18. But those things, which God before had spoken by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19. Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord;

20. And he shall send Je'sus Christ, who before was preached unto you;

21. Whom Heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22. For Mo'ses truly said unto the fathers, A prophet shall the Lord your God raise up unto you

of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23. And it shall come to pass, that every soul who will not hear that prophet shall be destroyed from among the people.

24. Yea, and all the prophets from Sam'u-el and those who follow, as many as have spoken, have likewise foretold these days.

25. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto A'bra-ham, And in thy offspring shall all the kindreds of the earth be blessed.

26. Unto you first, God, having raised up his Son Je'sus, sent him to bless you, in turning away every one of you from his iniquities.

CHAPTER 4

Jewish Church Persecution. Peter Answers the Council. A Holy Spirit Prayer Meeting. Unity and Sufficiency of the Church.

1. And as they spoke unto the people, the priests, and the captain of the Temple, and the Sad'du-kees, came upon them,

2. Being grieved that they taught the people, and preached through Je'sus the resurrection from the dead.

3. And they laid hands on them and confined them until the next day, for it was now eventide.

4. Howbeit many of them who heard the word believed; and the number of the men was about five thousand.

5. And it came to pass on the morrow, that their rulers, and elders, and scribes,

6. And An'nas, the High Priest, and Ca'ia-phas, and John, and Al-ex-an'der, and as many as were of the kindred of the high priest, were gathered together at Je-ru'sa-lem.

7. And when they had set Pe'ter and John in the midst, they asked, By what power, or by what name, have ye done this?

8. Then Pe'ter, filled with the Ho'ly Spirit, said unto them, Ye rulers of the people and elders of Is'ra-el,

9. If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10. Be it known unto you all, and to all the people of Is'ra-el, that by the name of Je'sus Christ of Naz'a-reth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11. This is the stone which was set at nought of you builders, which is become the head of the corner.

12. Neither is there salvation in any other; for there is none other name under Heaven given among men whereby we must be saved.

13. Now when they saw the boldness of Pe'ter and John, knowing that they were unlearned and ignorant men, they marvelled; and they perceived that they had been with Je'sus.

14. And beholding the man who was healed standing with them, they could say nothing against it.

15. But when they had commanded them to go aside out of the council, they conferred among themselves,

16. Saying, What shall we do to these men? For indeed a notable miracle hath been done by them which is manifest to all them who dwell in Je-ru'sa-lem, and we cannot deny it.

17. But that it spread no further among the people, let us sternly threaten them, that they speak henceforth to no man in this name.

18. And they called them, and commanded them not to speak at all nor teach in the name of Je'sus.

19. But Pe'ter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20. For we cannot but speak the things which we have seen and heard.

21. So when they had further threatened them, they let them go, finding no cause to punish them, because of the people; for all men glorified God for that which was done.

22. For the man who had been healed was more than forty years of age.

23. And being let go, they went to their own company and reported all that the chief priests and elders had said unto them.

24. And when the disciples heard it, they lifted up their voice to God with one accord, and said, Lord, thou art God, who hast made heaven, and earth, and the sea, and all that in them is;

25. Who by the mouth of thy servant Da'vid hast said, Why did the heathen rage and the people imagine vain things?

26. The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27. For of a truth against thy holy child Je'sus, whom thou hast anointed, both Her'od and Pon-ti-us Pi'late, with the Gen'tiles, and the people of Is'ra-el, were gathered together,

28. To do whatsoever thy hand and thy counsel, in love for the world, had determined before to be done.

29. And now, Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word,

30. While thou stretchest forth thine hand to heal; and that signs and wonders may be done through the name of the Lord Je'sus.

31. And when they had prayed, the place was shaken where they were assembled; and they were all filled with the Ho'ly Spirit, and they spoke the word of God with boldness.

32. And the multitude of them who believed were of one heart and of one soul; neither said any of them that any of the things which he possessed was his own; but they had all things com-mon.

33. And with great power gave the apostles witness of the resurrec-tion of the Lord Je'sus; and great grace was upon them all.

34. Neither was there any among them who lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35. And laid them down at the apostles' feet; and distribution was made unto every man accord-ing as he had need.

36. And Jo'seph, who by the apostles was surnamed Bar'na-bas, which is, Son of Consolation, a Le'vite, and of the country of Cy'prus,

37. Having land, sold it, and brought the money and laid it at the apostles' feet.

CHAPTER 5

Death to Liars. Apostolic Witness. Power of the Spirit. Apostles Imprisoned, but Liberated by Angel. Beaten, but Joyful.

1. But a certain man named An-a-ni'as, with Sap-phi'ra his wife, sold a possession,

2. And, with her connivance, kept back part of the price, and brought a certain part and laid it at the apostles' feet.

3. But Pe'ter said, An-a-ni'as, why hath Sa'tan filled thine heart to lie to the Ho'ly Spirit, and to keep back part of the price of the land?

4. While it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

5. And An-a-ni'as hearing these words fell down and died; and great fear came on all them who heard these things.

6. And the young men arose, prepared him for the tomb, and carried him out and buried him.

7. And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8. Pe'ter said unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9. Then Pe'ter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them who have buried thy husband are at the door, and they shall carry thee out.

10. Then she fell down straightway at his feet and died; and the young men came in and found her dead, and, carrying her forth, buried her beside her husband.

11. And great fear came upon all the Church, and upon as many as heard these things.

12. And the disciples were all with one accord in Sol'o-mon's porch.

13. And none other dare join them, but the people highly honored them.

14. And believers were the more added to the Lord, multitudes both of men and women;

15. And by the hand of the apostles were many signs and wonders wrought among the people, insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that, at the least, the shadow of Pe'ter passing by might overshadow some of them.

16. There came also a multitude out of the cities round about unto Je-ru'sa-lem, bringing sick folk, and them who were vexed with unclean spirits; and they were healed every one.

17. Then the High Priest arose, and all the sect of the Sad'du-cees who were with him, and were filled with indignation,

18. And laid their hands on the apostles, and put them in the common prison.

19. But the angel of the Lord by

night opened the prison doors and brought them forth, and said.

20. Go, stand and speak in the Temple to the people all the words of Christ's life.

21. And when they heard that, they entered into the Temple early in the morning and taught. But the High Priest came, and they who were with him, and called the council together, and all the Senate of the children of Is'r-a-el, and sent to the prison to have them brought.

22. But when the officers came and found them not in the prison, they returned,

23. Saying, The prison truly we found shut with all safety, and the keepers standing without before the doors; but when we had opened, we found no man within.

24. Now when the High Priest and the captain of the Temple and the chief priests heard these things, they were concerned about what would develop.

25. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the Temple and teaching the people.

26. Then went the captain with the officers, and brought them without violence; for they feared the people, lest they should have been stoned.

27. And when they had brought them, they set them before the

council; and the High Priest asked them,

28. Saying, Did not we sternly command you that ye should not teach in this name? And, behold, ye have filled Je-ru'sa-lem with your doctrine, and intend to bring this man's blood upon us.

29. Then Pe'ter and the other apostles answered and said, We ought to obey God rather than men.

30. The God of our fathers raised up Je'sus, whom ye slew and hanged on a tree.

31. Him hath God exalted with his right hand to be a Prince and a Savior, to give repentance to Is'r-a-el, and forgiveness of sins.

32. And we are his witnesses of these things; and so is also the Ho'ly Spirit, whom God hath given to them who obey him.

33. When they heard that, they were enraged, and took counsel to slay them.

34. Then stood up one of the council, a Phar'i-see, named Ga-ma'li-el, a doctor of the law, who was highly respected by all the people, and commanded the council to put the apostles out of court a little while;

35. And he said unto them, Ye men of Is'r-a-el, take heed to yourselves what ye intend to do as touching these men.

36. For before these days rose up Theu'das, boasting himself to be somebody; to whom a number

of men, about four hundred, joined themselves. He was slain; and all, as many as obeyed him, were scattered and brought to nought.

37. After this man, rose up Ju'das of Gal'i-lee in the days of the taxing, and drew away many people after him. He also perished; and all, even as many as obeyed him, were dispersed.

38. And now I say unto you, Refrain from these men and let them alone, for, if this counsel or this work be of men, it will come to nought;

39. But, if it be of God, ye cannot overthrow it; lest unhappily ye be found even to fight against God.

40. And to him they agreed. And when they had called the apostles and beaten them, they commanded that they should not speak in the name of Je'sus, and let them go.

41. And the apostles departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for the name of Je'sus.

42. And daily in the Temple, and in every house, they ceased not to teach and preach Je'sus Christ.

CHAPTER 6

Deacons Chosen for the Food Fellowship. Stephen's Zeal and Courage; His Arrest.

1. And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Gre'cians against the He'brews, because their widows were neglected in the daily food supply.

2. Then the twelve apostles called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables.

3. Therefore, brethren, look ye out among you seven men of honest report, full of the Ho'ly Spirit and wisdom, whom we may appoint over this business.

4. But we will give ourselves continually to prayer and to the ministry of the word.

5. And the saying pleased the whole multitude; and they chose Ste'phen, a man full of faith and of the Ho'ly Spirit, and Phil'ip, and Proch'o-rus, and Ni-ca'nor, and Ti'mon, and Par'me-nas, and Nic'o-las, a proselyte of An'ti-och,

6. Whom they set before the apostles; and when they had prayed, they laid their hands on them.

7. And the word of God increased; and the number of the disciples multiplied in Je-ru'salem greatly; and a great company of the priests were obedient to the faith.

8. And Ste'phen, full of faith and power, did great wonders and miracles among the people.

9. Then there arose certain mem-

bers of the synagogue, of the Lib'er-tines, the Cy-re'ni-ans, and Al-ex-an'dri-ans, and visitors from Ci-li'cia and of A'sia, disputing with Ste'phen.

10. And they were not able to resist the wisdom and the spirit by which he spoke.

11. Then they secured perjured men, who said, We have heard him speak blasphemous words against Mo'ses and against God.

12. And they stirred up the people, and the elders, and the scribes, and came upon Ste'phen, and caught him and brought him to the council,

13. And set up false witnesses, who said, This man ceaseth not to speak blasphemous words against this holy place and the law;

14. For we have heard him say that this Je'sus of Naz'a-reth shall destroy this place, and shall change the customs which Mo'ses delivered to us.

15. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

CHAPTER 7

Stephen's Spirit-filled Witness to the Truth. First Christian Martyr.

1. Then said the High Priest, Are these things so?

2. And Ste'phen said, Men, brethren, and fathers, hearken; The God of glory appeared unto

our father A'bra-ham, when he was in Mes-o-po-ta'mi-a, before he dwelt in Ha'ran,

3. And said unto him, Get thee out of thy country and from thy kindred, and come into the land which I shall show thee.

4. Then A'bra-ham came out of the land of the Chal-de'ans and dwelt in Ha'ran; and from thence, when his father was dead, he removed into this land, wherein ye now dwell.

5. And God gave him no inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his offspring after him, when as yet he had no child.

6. And God spoke on this wise, that A'bra-ham's descendants should sojourn in a strange land; and that they of that land should bring them into bondage, and ill-treat them four hundred years.

7. And the nation to whom they shall be in bondage will I judge, said God; and after that they shall come forth and serve me in this place.

8. And he gave him the covenant of circumcision. And A'bra-ham begat I'saac, and circumcised him the eighth day; and I'saac begat Ja'cob; and Ja'cob begat the twelve patriarchs.

9. And the patriarchs, moved with envy, sold Jo'seph into E'gypt, but God was with him,

10. And delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pha'-raoh, king of E'gypt; and he made him governor over E'gypt and all his house.

11. Now there came a famine over all the land of E'gypt and Ca'naan, and great affliction; and our fathers found no food.

12. But when Ja'cob heard that there was grain in E'gypt, he sent out our fathers first.

13. And at the second time Jo'seph was made known to his brethren; and Jo'seph's kindred was made known unto Pha'raoh.

14. Then Jo'seph sent and called his father Ja'cob to him, and all his kindred, seventy-five persons.

15. So Ja'cob went down into E'gypt, and died, he and our fathers,

16. And were carried over into She'chem and laid in the sepulcher that A'bra-ham bought for a sum of money of the sons of Ha'mor, in She'chem.

17. But when the time of the promise drew nigh, which God had sworn to A'bra-ham, the people grew and multiplied in E'gypt,

18. Till another king arose, who knew not Jo'seph.

19. The same dealt craftily with our kindred, and ill-treated our fathers, so that they cast out their young children, to the end they might not live.

20. In this time Mo'ses was born,

and was exceeding fair, and nourished in his father's house three months.

21. And when he was cast out, Pha'raoh's daughter took him and adopted him as her own son.

22. And Mo'ses was learned in all the wisdom of the E-gyp'tians, and was mighty in words and in deeds.

23. And when he was full forty years old, it came into his heart to visit his brethren, the children of Is'ra-el.

24. And seeing one of them suffer wrong, he defended him, and avenged him who was oppressed, and smote the E-gyp'tian;

25. For he supposed his brethren would have understood how that God by his hand would deliver them, but they understood not.

26. And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one another?

27. But he who did his neighbor wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28. Wilt thou kill me, as thou didst the E-gyp'tian yesterday?

29. Then fled Mo'ses at this saying, and was a stranger in the land of Mid'i-an, where he begat two sons.

30. And when forty years were passed, there appeared to him in

the wilderness of mount Si'nai an angel of the Lord in a flame of fire in a bush.

31. When Mo'ses saw it, he wondered at the sight; and as he drew near to behold it, the voice of the Lord came unto him,

32. Saying, I am the God of thy fathers, the God of A'bra-ham, and the God of I'saac, and the God of Ja'cob. Then Mo'ses trembled and dared not behold.

33. Then said the Lord to him, Put off thy sandals from thy feet; for the place where thou standest is holy ground.

34. I have seen, I have seen the affliction of my people who are in E'gypt, and I have heard their groaning, and am come down to deliver them. And now, come, I will send thee into E'gypt.

35. This Mo'ses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel who appeared to him in the bush.

36. He brought them out, after that he had shown wonders and signs in the land of E'gypt, and in the Red sea, and in the wilderness forty years.

37. This is that Mo'ses, who said unto the children of Is'ra-el, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38. This prophet was Je'sus of

Naz'a-reth, who was in the Church in the wilderness and spoke to Mo'ses in mount Si'nai, and to our fathers, who received the living truths to give unto us;

39. But our fathers would not obey him, but thrust him from them, and in their hearts turned back again into E'gypt,

40. Saying unto Aar'on, Make us gods to go before us; as for this Mo'ses, who brought us out of the land of E'gypt, we know not what has become of him.

41. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42. Then God turned and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Is'ra-el, have ye offered to me slain beasts and sacrifices for a period of forty years in the wilderness?

43. Yea, ye took up the tabernacle of Mo'loch, and the star of your god Re'phan, figures which ye made to worship; and I will carry you away beyond Bab'y-lon.

44. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Mo'ses, that he should make it according to the fashion that he had seen.

45. Which also our fathers who came after brought in with Josh'u-a into the possession of the

Gen'tiles, whom God drove out before the face of our fathers, unto the days of Da'vid;

46. Who found favor before God, and desired to find a tabernacle for the God of Ja'cob.

47. But Sol'o-mon built him a house.

48. Howbeit the most High dwelleth not in temples made with hands; as said the prophet I-sa'iah,

49. Heaven is my throne and earth is my footstool; what house will ye build me? saith the Lord, or what is the place of my rest?

50. Hath not my hand made all things?

51. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Ho'ly Spirit; as your fathers did, so do ye.

52. Which of the prophets have not your fathers persecuted? And they have slain them who foretold the coming of the Lord Je'sus Christ, the Just One, of whom ye have been now the betrayers and murderers;

53. Who have received the law by the disposition of angels, and have not kept it.

54. When they heard these things, they were furious with rage, and they gnashed on him with their teeth.

55. But Ste'phen, being full of the Ho'ly Spirit, looked up steadfastly into Heaven, and saw the

glory of God, and Je'sus standing on the right hand of God,

56. And said, Behold, I see the Heavens opened, and the Son of Man standing on the right hand of God.

57. Then they cried out with a loud voice and stopped their ears, and ran upon him with one accord,

58. And cast him out of the city and stoned him; and the witnesses laid down their clothes at the feet of a young man whose name was Saul, who also consented to Ste'phen's death.

59. And they stoned Ste'phen as he called upon God, saying, Lord Je'sus, receive my spirit.

60. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CHAPTER 8

*Stern Persecution of the Church.
Samaria Receives the Word.
Simon's Grievous Mistake. Ethiopian Convert.*

1. At that time there was a great persecution against the Church which was at Je-ru'sa-lem; and they were all scattered abroad throughout the regions of Ju-de'a and Sa - ma'ri - a, except the apostles.

2. And devout men carried Ste'phen to his burial and made great lamentation over him.

3. As for Saul, he made havoc of the Church, entering into every house, dragging away men and women and committing them to prison.

4. Therefore they who were scattered abroad went everywhere preaching the word.

5. Then Phil'ip went down to the city of Sa-ma'ri-a, and preached Christ.

6. And the people with one accord gave heed unto those things which Phil'ip spoke, hearing the word and seeing the miracles which he did;

7. For unclean spirits, crying with loud voice, came out of many who were possessed with them; and many who were palsied, and who were lame, were healed.

8. And there was great joy in that city.

9. But there was a certain man, called Si'mon, who before this in the same city used sorcery, and bewitched the people of Sa-ma'ri-a, giving out that he himself was some great one;

10. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11. And to him they had regard, because for a long time he had bewitched them with sorceries.

12. But when they believed Phil'ip, who preached the things concerning the kingdom of God, and the name of Je'sus Christ,

they were baptized, both men and women.

13. Then Si'mon himself believed also; and when he was baptized, he continued with Phil'ip, and wondered, beholding the miracles and signs which were done.

14. Now when the apostles who were at Je-ru'sa-lem heard that the Sa-mar'i-tans had received the word of God, they sent unto them Pe'ter and John;

15. Who, when they arrived, prayed for them, that they might receive the Ho'ly Spirit;

16. For as yet he was come upon none of them who were baptized in the name of the Lord Je'sus.

17. Then the apostles laid their hands on them, and they received the Ho'ly Spirit.

18. And when Si'mon saw that through laying on of the apostles' hands the Ho'ly Spirit was given, he offered them money,

19. Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Ho'ly Spirit.

20. But Pe'ter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God.

22. Repent therefore of this, thy wickedness, and pray God

that the thought of thine heart
may be forgiven thee,

23. For I perceive that thou art
in the gall of bitterness, and in
the bond of iniquity.

24. Then Si'mon said, Pray ye
to the Lord for me, that none of
these things which ye have spoken
come upon me.

25. And they, when they had
testified and preached the word
of the Lord, returned to Je-ru'sa-
lem, and preached the gospel in
many villages of the Sa-mar'i-
tans.

26. And the angel of the Lord
spoke unto Phil'ip, saying, Arise,
and go toward the south unto the
way that goeth down from Je-ru'-
sa-lem unto Ga'za, which is
desert.

27. And he arose and went, and,
behold, a man of E-thi-o'pi-a, an
official of great authority under
Can'da-ce, queen of the E-thi-o'-
pi-ans, who had charge of all her
treasure, and had come to Je-ru'-
sa-lem to worship,

28. Was returning, and sitting in
his chariot, read I-sa'iah, the
prophet.

29. Then the Spirit said unto
Phil'ip, Go near and follow this
chariot.

30. And Phil'ip ran thither to
him, and heard him read the
prophet I-sa'iah, and said, Under-
standest thou what thou readest?

31. And he said, How can I,
except some man should guide me?

And he desired Phil'ip that he
would come and sit with him.

32. The scripture which he read
was this, He was led as a sheep to
the slaughter; and like a lamb
dumb before his shearer, so opened
he not his mouth;

33. In his humiliation his judg-
ment was taken away, and who
shall declare his generation? For
his life is taken from the earth.

34. And the treasurer, answering
Phil'ip, said, I pray thee, of
whom speaketh the prophet this,
of himself, or of some other man?

35. Then Phil'ip began at the
same scripture, and preached unto
him Je'sus.

36. And as they went on their
way, they came unto a certain
water, and the official said, See,
here is water; what doth hinder
me to be baptized?

37. And Phil'ip said, If thou
believest with all thine heart, thou
mayest. And he said, I believe
that Je'sus Christ is the Son of
God.

38. And he commanded the
chariot to stand still, and they
went down into the water, both
Phil'ip and the treasurer, and
Phil'ip baptized him.

39. And when they were come
up out of the water, the Spirit of
the Lord caught away Phil'ip, so
that the E-thi-o'pi-an saw him no
more; and he went on his way
rejoicing.

40. But Phil'ip was found at

A-zo'tus, and passing through, he preached in all the cities, till he came to Ces-a-re'a.

CHAPTER 9

Soul Meets Jesus. He Preaches the Gospel. Peter Restores Eneas and Dorcas.

1. Then Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the High Priest,

2. And desired of him letters to Da-mas'cus to the synagogues, so that if he found any followers of Christ, whether they were men or women, he might bring them bound unto Je-ru'sa-lem.

3. And as he journeyed, he came near Da-mas'cus, and suddenly there shone round about him a light from Heaven;

4. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5. And Saul said, Who art thou, Lord? And the Lord said, I am Je'sus whom thou persecutest; it is hard for thee to kick against the goad.

6. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7. And the men who journeyed with him stood speechless, hearing a voice, but seeing no man.

8. And when Saul arose from the earth, he was sightless, and saw no man; but they led him by the hand and brought him into Da-mas'cus.

9. And he was three days without sight, and neither did eat nor drink.

10. And there was a certain disciple at Da-mas'cus, named An-a-ni'as; and to him said the Lord in a vision, An-a-ni'as! And he said, Behold, I am here, Lord.

11. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Ju'das for one called Saul, of Tar'sus, for behold, he prayeth,

12. And hath seen in a vision a man named An-a-ni'as coming in and putting his hand on him, that he might receive his sight.

13. Then An-a-ni'as answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Je-ru'sa-lem,

14. And here he hath authority from the chief priests to bind all who call on thy name.

15. But the Lord said unto him, Go thy way, for he is a chosen vessel unto me, to bear my name before the Gen'tiles, and kings, and the children of Is'ra-el;

16. For I will show him how great things he must suffer for my name's sake.

17. And An-a-ni'as went his way and entered into the house; and

putting his hands on him said, Brother Saul, the Lord, even Je'sus, who appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Ho'ly Spirit.

18. And immediately there fell from his eyes, as it were, scales, and he received sight forthwith, and arose and was baptized.

19. And when he had received food, he was strengthened. Then was Saul certain days with the disciples who were at Da-mas'cus.

20. And straightway he preached Christ in the synagogues, that he is the Son of God.

21. But all who heard him were amazed, and said; Is not this he who destroyed them who called on this name in Je-ru'sa-lem, and came hither for that intent, that he might bring them bound unto the chief priests?

22. But Saul increased the more in strength, and confounded the Jews who dwelt at Da-mas'cus, proving that Je'sus is the Christ.

23. And after many days were passed, the Jews took council to kill him;

24. But their lying in wait was made known to Saul. And they watched the gates day and night to kill him.

25. Then the disciples took him by night, and let him down by the wall in a basket.

26. And when Saul was come to

Je-ru'sa-lem, he tried to join himself to the disciples, but they were all afraid of him, and did not believe that he was a disciple.

27. But Bar'na-bas took him and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Da-mas'cus in the name of Je'sus.

28. And Saul was with the apostles, coming in and going out at Je-ru'sa-lem.

29. And he spoke boldly in the name of the Lord Je'sus, and disputed against the Gre'cians, but they went about to slay him;

30. Which when the brethren knew, they brought him down to Ces-a-re'a, and sent him forth to Tar'sus.

31. Then had the churches rest throughout all Ju-de'a and Gal'i-lee and Sa-ma'ri-a, and were edified; and walking in the fear of the Lord, and in the comfort of the Ho'ly Spirit, were multiplied.

32. And it came to pass, as Pe'ter passed throughout all quarters, he came down also to the saints who dwelt at Lyd'da.

33. And there he found a certain man named E'ne-as, who had kept his bed eight years, and was sick of paralysis.

34. And Pe'ter said unto him, E'ne-as, Je'sus Christ maketh thee whole; arise, and make thy bed. And he arose immediately.

35. And all that dwelt at Lyd'da and Sha'ron saw him, and turned to the Lord.

36. Now there was at Jop'pa a certain disciple named Tab'i-tha, which by interpretation is called Dor'cas; this woman was full of good works and almsdeeds which she did.

37. And it came to pass in those days, that she was sick, and died; whom when they had washed, they laid in an upper chamber.

38. And forasmuch as Lyd'da was nigh to Jop'pa, and the disciples had heard that Pe'ter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39. Then Pe'ter arose and went with them. When he was come, they brought him into the upper chamber, and all the widows stood by him weeping, and showing the coats and garments which Dor'cas made while she was with them.

40. But Pe'ter put them all forth, and kneeled down and prayed; and turning to the body said, Tab'i-tha, arise. And she opened her eyes; and when she saw Pe'ter, she sat up.

41. And he gave her his hand, and lifted her up; and when he had called the saints and widows, presented her alive.

42. And it was known throughout all Jop'pa; and many believed in the Lord.

43. And Pe'ter tarried many days in Jop'pa with one Si'mon, a tanner.

CHAPTER 10

God Speaks to Officer Cornelius.

God Speaks to Peter. Peter's Sermon, and God's Witness.

1. There was a certain man in Ces-a-re'a called Cor-ne'li-us, a centurion of the band called the I-tal'ian band,

2. A devout man, and one who feared God with all his house, who gave much alms to the people, and prayed to God always.

3. One afternoon, about three o'clock, he saw in a vision an angel of God coming in to him, and saying unto him, Cor-ne'li-us:

4. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5. And now send men to Jop'pa, and call for one Si'mon, whose surname is Pe'ter;

6. He lodgeth with one Si'mon, a tanner, whose house is by the seaside; he shall tell thee what thou ought to do.

7. And when the angel who spoke unto Cor-ne'li-us was departed, he called two of his household servants, and a devout soldier of them who waited on him continually;

8. And when he had declared

all these things unto them, he sent them to Jop'pa.

9. On the morrow, as they went on their journey, and drew nigh unto the city, Pe'ter went upon the house-top to pray, about mid-day.

10. And he became very hungry, and would have eaten; but while they made ready, he fell into a trance,

11. And saw Heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth,

12. Wherein were all manner of fourfooted beasts of the earth, wild beasts, creeping things, and fowls of the air;

13. And there came a voice to him, Rise, Pe'ter, kill and eat.

14. But Pe'ter said, Not so, Lord, for I have never eaten anything that is common or unclean.

15. And the voice spoke unto him again the second time, What God hath cleansed, that call not common.

16. This was done thrice, and the vessel was received up again into Heaven.

17. Now while Pe'ter doubted in himself what this vision which he had seen should mean, behold, the men who were sent from Cor-ne'li-us had made inquiry for Si'mon's house, and stood before the gate,

18. And called, and asked

whether Si'mon, who was surnamed Pe'ter, were lodged there.

19. While Pe'ter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20. Arise, therefore, and get thee down and go with them, doubting nothing, for I have sent them.

21. Then Pe'ter went down to the men who were sent unto him from Cor-ne'li-us, and said, Behold, I am he whom ye seek; what is the cause wherefore ye are come?

22. And they said, Cor-ne'li-us, the centurion, a just man, and one who feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee to come into his house, and to hear words from thee.

23. Then he called them in and lodged them. And on the morrow Pe'ter went away with them, and certain brethren from Jop'pa accompanied him.

24. And the next day they entered into Ces-a-re'a. And Cor-ne'li-us waited for them, and had called together his kinsmen and near friends.

25. And as Pe'ter was coming in, Cor-ne'li-us met him, and fell down at his feet and worshipped him.

26. But Pe'ter took him up, saying, Stand up, I myself also am a man.

27. And as he talked with him,

he went in and found many who were come together.

28. And he said unto them, Ye know that it is an unlawful thing for a man who is a Jew to keep company, or come unto one of another nation; but God hath shown me that I should not call any man common or unclean.

29. Therefore came I unto you without prejudice, as soon as I was sent for; I ask therefore why ye have sent for me.

30. And Cor-ne'li-us said, Four days ago I was fasting until this hour; and at three o'clock I prayed in my house, and, behold, a man stood before me in bright clothing,

31. And said, Cor-ne'li-us, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32. Send therefore to Jop'pa, and call hither Si'mon, whose surname is Pe'ter; he is lodged in the house of one Si'mon, a tanner, by the seaside, who, when he cometh, shall speak unto thee.

33. Immediately therefore I sent to thee, and thou hast well done that thou art come. Now therefore we are all here present before God, to hear all things that are commanded thee of God.

34. Then Pe'ter said, Of a truth I perceive that God is no respecter of persons;

35. But in every nation he who

feareth him, and worketh righteousness, is accepted by him.

36. The word which God sent unto the children of Is'ra-el, preaching peace by Je'sus Christ, who is Lord of all;

37. That word, I say, ye know, which was published throughout all Ju-de'a, and began from Gal'i-lee, after the baptism which John preached;

38. How God anointed Je'sus of Naz'a-reth with the Ho'ly Spirit and with power, who went about doing good, and healing all who were oppressed of the devil; for he was God incarnate.

39. And we are witnesses of all things which he did both in the land of the Jews and in Je-ru'sa-lem; whom they slew, hanging him on a cross;

40. Him God raised up on the third day, and showed him openly;

41. Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of the living and the dead.

43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44. While Pe'ter yet spoke these

words, the Ho'ly Spirit came upon all them who heard the word.

45. And they of the circumcision who believed were astonished, as many as came with Pe'ter, because that on the Gen'tiles also was poured out the gift of the Ho'ly Spirit;

46. And they heard them speak with tongues and magnify God.

47. Then said Pe'ter, Can any man forbid water, that these should not be baptized, who have received the Ho'ly Spirit as well as we?

48. And he commanded them to be baptized in the name of the Lord. Then they pleaded with him to tarry certain days.

CHAPTER 11

Judaizers Accuse Peter. His Convincing Defense. Triumph of the Gospel. Disciples Called "Christians."

1. And the apostles and brethren who were in Ju-de'a heard that the Gen'tiles had also received the word of God.

2. And when Pe'ter was come to Je-ru'sa-lcm, they who were of the circumcision contended with him,

3. Saying, Thou visited uncircumcised men, and didst eat with them.

4. But Pe'ter rehearsed the matter from the beginning, and explained it unto them, saying,

5. I was in the city of Jop'pa

praying, and in a trance I saw a vision, a certain vessel descend, as it had been a great sheet, let down from Heaven by four corners; and it came even to me,

6. Upon which, when I had looked intently, I considered, and saw fourfooted beasts of the earth, wild beasts, creeping things, and fowls of the air.

7. And I heard a voice saying unto me, Arise, Pe'ter, slay and eat.

8. But I said, Not so, Lord, for nothing common or unclean hath at any time entered into my mouth.

9. But the voice answered me again from Heaven, What God hath cleansed, that call not thou common.

10. And this was done three times, and all were drawn up again into Heaven.

11. And, behold, immediately there were three men already come unto the house where I was, sent from Ces-a-re'a unto me.

12. And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house.

13. And he showed us how he had seen an angel in his house, who stood and said unto him, Send men to Jop'pa and call for Si'mon, whose surname is Pe'ter;

14. Who shall tell thee words, whereby thou and all thy house shall be saved.

15. And as I began to speak, the Ho'ly Spirit came upon them, as on us at the beginning.

16. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Ho'ly Spirit.

17. Forasmuch then as God gave them the Ho'ly Spirit as he did unto us, who believed on the Lord Je'sus Christ, who was I, that I could withstand God.

18. When they heard these things, they held their peace and glorified God, saying, Then hath God also to the Gen'tiles granted repentance unto life.

19. Now they who were scattered abroad by the persecution that arose about Ste'phen travelled as far as Phe-ni'cia, and Cy'prus, and An'ti-och, preaching the word to none but unto the Jews only.

20. And some of them were men of Cy'prus and Cy-re'ne, who, when they were come to An'ti-och, spoke unto the Gre'cians, preaching the Lord Je'sus.

21. And the hand of the Lord was with them, and a great number believed and turned unto the Lord.

22. Then tidings of these things came unto the ears of the Church which was in Je-ru'sa-lem, and they sent forth Bar'na-bas, that he should go as far as An'ti-och,

23. Who, when he came, and had seen the grace of God, was

glad, and exhorted them all, with firm purpose of heart to abide in the Lord.

24. For he was a good man, and full of the Ho'ly Spirit and of faith, and many were added unto the Lord.

25. Then departed Bar'na-bas to Tar'sus to seek Saul;

26. And when he had found him, he brought him unto An'ti-och. And there, for a whole year, they assembled themselves with the Church and taught many people. And the disciples were first called Chris'tians in An'ti-och.

27. And in these days came prophets from Je-ru'sa-lem unto An'ti-och.

28. And there stood up one of them named Ag'a-bus, and signified by the Ho'ly Spirit that there should be great famine throughout all the world; which occurred in the days of Clau'di-us Cae'sar.

29. Then the disciples, every man according to his ability, determined to send relief unto the brethren who dwelt in Ju-de'a,

30. Which also they did, and sent it to the elders by the hands of Bar'na-bas and Saul.

CHAPTER 12

State Persecution. Peter Imprisoned and Delivered. Herod Smitten by Death.

1. Now about that time, Her'od, the king, began to ill-treat certain members of the Church,

2. And he killed James, the brother of John, with the sword.

3. And because he saw it pleased the Jews, he proceeded further to take Pe'ter also, during the days of unleavened bread.

4. And when he had apprehended him he put him in prison, and delivered him to four files of soldiers to keep him; intending after the Passover to bring him forth to the people.

5. Pe'ter therefore was kept in prison, but prayer was made unto God for him without ceasing by the Church.

6. And when Her'od would have brought him forth, the same night Pe'ter was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison.

7. And, behold, the angel of the Lord came upon him, and a light shone in the prison, and the angel smote Pe'ter on the side, and raised him up, saying, Arise quickly. And his chains fell from his hands.

8. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he said unto him, Cast thy garment about thee and follow me.

9. And he went out and followed him; and knew not that it was true which was done by the angel, but thought he saw a vision.

10. When they were past the first guard and the second, they

came unto the iron gate that opened into the city, which opened to them of its own accord; and they went out, and passed on through one street, and forthwith the angel departed from him.

11. And when Pe'ter was fully conscious, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Her'od, and from all the expectation of the people of the Jews.

12. And when he had considered the thing, he came to the house of Ma'ry, the mother of John, whose surname was Mark, where many were gathered together praying.

13. And as Pe'ter knocked at the door of the gate, a damsel, named Rho'da, came to answer.

14. And when she knew Pe'ter's voice, she opened not the gate for gladness, but ran in and told how Pe'ter stood before the gate.

15. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16. But Pe'ter continued knocking, and when they opened the door and saw him, they were astonished.

17. But he, commanding them with his hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go show these things

unto James and to the brethren. And he departed and went into another place.

18. Now as soon as it was day, there was excitement among the soldiers as to what had become of Pe'ter.

19. And when Her'od had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And Her'od went down from Ju-de'a to Ces-a-re'a, and there abode.

20. And Her'od was highly displeased with them of Tyre and Si'don, but they came with one accord to him, and having made Blas'tus, the king's chamberlain, their friend, desired peace, because their country was nourished by the king's country.

21. And upon a set day Her'od, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22. And the people gave a shout, saying, It is the voice of a god, and not of a man.

23. And immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms and died.

24. But the word of God grew and multiplied.

25. And Bar'na-bas and Saul returned from Je-ru'sa-lem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

CHAPTER 13

The Holy Spirit Calls Paul and Barnabas to Foreign Mission Work. Gentile Rejoicing, and Triumph of the Gospel.

1. Now there were in the Church that was at An'ti-och certain prophets and teachers; as Bar'na-bas, and Sim'e-on, who was called Ni'ger, and Lu'cius of Cy-re'ne, and Man'a-en, who had been brought up with Her'od, the tetrarch, and Saul.

2. As they ministered to the Lord and fasted, the Ho'ly Spirit said, Separate me Bar'na-bas and Saul for the work whereunto I have called them.

3. And when they had fasted and prayed, and laid their hands on them, they sent them away.

4. So they, being sent forth by the Ho'ly Spirit, departed unto Se-leu'ci-a; and from thence they sailed to Cy-prus.

5. And when they were at Sal'a-mis, they preached the word of God in the synagogues of the Jews, and they had John Mark also in their ministry.

6. And when they had gone through the isle unto Pa'phos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-josh'u-a,

7. Who was with the deputy of the country, Ser'gi-us Pau'lus, a prudent man, who called for

Bar'na-bas and Saul, and desired to hear the word of God.

8. But the sorcerer withheld them, seeking to turn away the deputy from the faith.

9. Then Saul, known also as Paul, filled with the Ho'ly Spirit, looked steadfastly on him,

10. And said, O full of all deceit and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11. And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on the sorcerer a mist and a darkness, and he went about seeking someone to lead him by the hand.

12. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13. Now when Paul and his company sailed from Pa'phos, they came to Per'ga in Pamphyl'i-a. But John Mark, departing from them, returned to Je-ru'sa-lem.

14. When they departed from Per'ga, they came to An'ti-och in Pi-sid'i-a, and went into the synagogue on the Sabbath day and sat down.

15. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them,

saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16. Then Paul stood up, and gesturing with his hand said, Men of Is'ra-el, and ye that fear God, give audience.

17. The God of this people of Is'ra-el chose our fathers, and exalted the people when they dwelt as strangers in the land of E'gypt, and with a mighty arm he brought them out of it.

18. And for about forty years he suffered their evil manners in the wilderness.

19. And when he had destroyed seven nations in the land of Ca'naan, he divided their land to Is'ra-el by lot.

20. And after that he gave them judges for about four hundred and fifty years, until Sam'u-el, the prophet.

21. And afterward they desired a king, and God gave unto them Saul, the son of Kish, a man of the tribe of Ben'ja-min, for forty years.

22. And when he had removed him, he raised up Da'vid to be their king; to whom also he gave testimony, and said, I have found Da'vid, the son of Jes'se, a man after mine own heart, who shall fulfil all my will.

23. Of this man's descendants hath God, according to his promise, raised unto Is'ra-el a Savior, Je'sus,

24. Whom John Baptist proclaimed when he preached before his coming, the baptism of repentance to all the people of Is'ra-el.

25. And as John fulfilled his course, he said, Who think ye that I am? I am not the Christ. But, behold, there cometh one after me, whose sandals I am not worthy to untie.

26. Men and brethren, children of the stock of A'bra-ham, and whosoever among you feareth God, to you is the word of this salvation sent.

27. For they who dwell at Je-ru'-sa-lem, and their rulers, because they knew not the Christ, nor yet the voices of the prophets which are read every Sabbath day, have fulfilled them in condemning him.

28. And though they found no cause of death in him, yet they desired Pi'late to crucify him.

29. And when they had fulfilled all that was written of him, they took him down from the cross, and laid him in a sepulcher.

30. But God raised him from the dead.

31. And he was seen many days by them who came up with him from Gal'i-lee to Je-ru'sa-lem, who are his witnesses unto the people.

32. And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33. God hath fulfilled the same unto us their children, in that he hath raised up Je'sus again; as

it is also written in the second Psalm, Thou art my Son, this day have I begotten thee.

34. And as concerning that he raised him from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of Da'vid.

35. Therefore he said also in another Psalm, Thou shalt not suffer thine Holy One to see corruption.

36. For Da'vid, after he had served his own generation by the will of God, fell asleep, and was laid beside his fathers, and saw corruption;

37. But Je'sus, whom God raised again, saw no corruption.

38. Be it known unto you therefore, men and brethren, that through Je'sus Christ is preached unto you the forgiveness of sins;

39. And by him all who believe are justified from all things, from which ye could not be justified by the law of Mo'ses.

40. Beware therefore, lest that come upon you, which is spoken of in the prophets;

41. Behold, ye despisers, and wonder, and perish, for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42. And when the Jews were gone out of the synagogue, the Gen'tiles begged Paul and Bar'na-bas that these words might be

preached to them the next Sabbath.

43. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Bar'na-bas, who, speaking to them, persuaded them to continue in the grace of God.

44. And the next Sabbath day almost the whole city came together to hear the word of God.

45. But when the Jews saw the multitudes, they were filled with envy, and spoke against those things which were declared by Paul, contradicting and blaspheming.

46. Then Paul and Bar'na-bas boldly said, It was necessary that the word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gen'tiles.

47. For so hath the Lord commanded us, saying, I have set thee to be a light to the Gen'tiles, that thou shouldst be for salvation unto the ends of the earth.

48. And when the Gen'tiles heard this, they were glad and glorified the word of the Lord, and as many as were ordained to eternal life believed.

49. And the word of the Lord was published throughout all the region.

50. But the Jews stirred up the devout and honorable women, and the chief men of the city, and

raised persecution against Paul and Bar'na-bas, and expelled them out of their coasts.

51. But they shook off the dust of their feet against the Jews and came unto I-co'ni-um.

52. And the disciples were filled with joy and with the Ho'ly Spirit.

CHAPTER 14

Lyconians First Adore Apostles, and then Stone Paul. Other Persecutions.

1. While in I-co'ni-um, Paul and Bar'na-bus went together into the synagogue of the Jews, and so spoke that a great multitude of the Jews and also of the Greeks believed.

2. But the unbelieving Jews prejudiced the minds of the Gen'tiles against the brethren.

3. Yet they abode there a long time, speaking boldly in the Lord, who gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4. But the multitude of the city was divided, and part held with the Jews, and part with the apostles.

5. And when there was an assault made both by the Gen'tiles, and the Jews with their rulers, to use the apostles despitefully, and to stone them,

6. They knew it, and fled unto Lys'tra and Der'be, cities of

Lyc-a-o'ni-a, and unto the region that lieth round about,

7. And there they preached the gospel.

8. And there sat a certain man at Lys'tra, impotent in his feet, being a cripple from his birth, who never had walked.

9. The same heard Paul speak, who steadfastly beholding him, and perceiving that he had faith to be healed,

10. Said with a loud voice, Stand upright on thy feet, and he leaped and walked.

11. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lyc-a-o'ni-a, The gods are come down to us in the likeness of men.

12. And they called Bar'na-bas, Ju'pi-ter; and Paul, Mer-cu-ry, because he was the chief speaker.

13. Then the priest of Ju'pi-ter, whose temple was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people;

14. But when the apostles, Bar'na-bas and Paul, heard this, they rent their clothes, and ran among the people, crying out,

15. And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, who made heaven,

and earth, and the sea, and all things that are therein;

16. Who in times past suffered all nations to walk in their own ways.

17. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, gladdening our hearts with food and good cheer.

18. And with these sayings scarce restrained they the people from sacrificing to them.

19. And there came thither certain Jews from An'ti-och and I-co'ni-um, who influenced the people, and, having stoned Paul, drew him out of the city, supposing that he was dead.

20. But, as the disciples stood round about him, he arose, and came into the city, and the next day he departed with Bar'na-bas to Der'be.

21. And when they had preached the gospel to that city, and had taught many, they returned again to Lys'tra, and to I-co'ni-um and An'ti-och,

22. Confirming the souls of the disciples, exhorting them to continue in the faith, and saying that through much tribulation we enter into the kingdom of God.

23. And when Paul and Bar'na-bas had ordained elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed.

24. And after they had passed throughout Pi-sid'i-a, they came to Pam-phyl'i-a.

25. And when they had preached the word in Per'ga, they went down into At-ta'li-a;

26. And from thence they sailed to An'ti-och, where they had been commanded to the grace of God and commissioned for the work which they now had accomplished.

27. And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gen'tiles.

28. And there they abode a long time with the disciples.

CHAPTER 15

Ceremonialists Oppose the Faith.

First Church Council Decides Controversy. Gentiles Glad for "Faith" Triumph.

1. And certain men who came down from Ju-de'a taught the brethren, and said, Except ye be circumcised after the manner of Mo'ses, ye cannot be saved.

2. When therefore Paul and Bar'na-bas had withstood them and disputed with them, the Church determined that Paul and Bar'na-bas, and certain other of them, should go up to Je-ru'salem unto the apostles and elders about this question.

3. And being brought on their way by the Church, they passed

through Phe-ni'cia and Sa-ma'-ri-a, declaring the conversion of the Gen'tiles, which caused great joy unto all the brethren.

4. And when they were come to Je-ru'sa-lem, they were received by the Church, and by the apostles and elders, and they declared all things that God had done with them.

5. But there stood up some of the sect of the Phar'i-sees who believed, saying that it was needful to circumcise them, and to command them to keep the law of Mo'ses.

6. And the apostles and elders came together to consider this matter.

7. And when there had been much disputing, Pe'ter arose, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gen'tiles by my mouth should hear the word of the gospel, and believe.

8. And God, who knoweth the hearts, witnessed to the truth, giving them the Ho'ly Spirit, even as he did unto us;

9. And put no difference between us and them, purifying their hearts by faith.

10. Now therefore why ask God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11. But we believe that through the grace of the Lord Je'sus

Christ we shall be saved, even as they.

12. Then all the multitude kept silence and gave audience to Bar'na-bas and Paul, who declared what miracles and wonders God had wrought among the Gen'tiles by them.

13. And after they had held their peace, James spoke, saying, Men and brethren, hearken unto me,

14. Si'mon hath declared how God at the first did visit the Gen'tiles, to take out of them a people for his name.

15. And to this agree the words of the prophets; as it is written,

16. After this I will return, and will build again the tabernacle of Da'vid, which is fallen down; and I will build again the ruins theruof, and I will set it up,

17. That the residue of men might seek after the Lord, and all the Gen'tiles, who call upon my name, said the Lord, who doeth all these things.

18. Known unto God are all his works from the beginning of the world.

19. Therefore my sentence is, that we trouble not them, who from among the Gen'tiles are turned to God,

20. But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21. For Mo'ses of old time

hath in every city them who preach him, being read in the synagogues every Sabbath day.

22. Then it pleased the apostles and elders, with the whole Church, to send chosen men of their own company to An'ti-och with Paul and Bar'na-bas; namely, Ju'das surnamed Bar'sa-bas, and Si'las, chief man among the brethren.

23. And they sent letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren who are of the Gen'tiles in An'ti-och and Syr'i-a and Ci-li'cia.

24. Having heard that some who went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law, to whom we gave no such commandment,

25. It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Bar'na-bas and Paul,

26. Men who have hazarded their lives for the name of our Lord Je'sus Christ.

27. We have sent therefore Ju'das and Si'las, who also shall tell you the same things by mouth.

28. For it seemed good to the Ho'ly Spirit, and to us, to lay upon you no greater burden than these necessary things:

29. That ye abstain from meats offered to idols, and from blood,

and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well.

30. So when they were dismissed, they came to An'ti-och, and when they had gathered the Church together, Bar'na-bas and Paul delivered the epistle,

31. Which when they had read, the Church rejoiced for the consolation.

32. And Ju'das and Si'las, being prophets also themselves, exhorted the brethren with many words and confirmed them.

33. And after they had tarried there a while, they were let go in peace from the brethren unto the apostles.

34. Notwithstanding it pleased Si'las to abide there still.

35. Paul and Bar'na-bas also continued in An'ti-och, teaching and preaching the word of the Lord, with many others also.

36. And after some days Paul said unto Bar'na-bas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

37. And Bar'na-bas determined to take with them John Mark.

38. But Paul thought it not good to take him with them, because he deserted them at Pam-phyli-a and returned to Je-ru'sa-lem.

39. And the contention was so sharp between them, that they

departed one from the other. So Bar'na-bas took Mark and sailed unto Cy'prus,

40. And Paul chose Si'las and departed, being commended by the brethren unto the grace of God.

41. And they went through Syr'i-a and Ci-li'cia, confirming the churches.

CHAPTER 16

The Macedonian Call. Lydia's Conversion. Paul and Silas Sing Praises in Prison. Warden Converted.

1. Then came Paul and Si'las to Dcr'be and Lys'tra. And a certain disciple was there, named Tim'o-thy, the son of a certain woman who was a Jew'ess and believed; but his father was a Greek.

2. He was well reported of by the brethren who were at Lys'tra and I-co'ni-um.

3. Him would Paul have to go forth with him; and took and circumcised him because of the Jews who were in those quarters; for they all knew that his father was a Greek.

4. And as they went through the cities, they delivered them the decrees to keep, that were ordained of the apostles and elders who were at Je-ru'sa-lem.

5. And so were the churches established in the faith, and increased in number daily.

6. Now when they had gone throughout Phryg'i-a and the region of Ga-la'tia, and were forbidden of the Ho'ly Spirit to preach the word in A'sia,

7. After they were come to Mys'ia, they intended to go into Bi-thyn'i-a, but the Spirit suffered them not.

8. And passing by Mys'ia, they came down to Tro'as.

9. And a vision appeared to Paul in the night; there stood a man of Mac-e-do'ni-a, and prayed him, saying, Come over into Mac-e-do'ni-a and help us.

10. And after he had seen the vision, immediately we endeavored to go into Mac-e-do'ni-a, being assured that the Lord had called us to preach the gospel unto them.

11. Therefore sailing from Tro'as, we came with a straight course to Sam-o-thra'cia, and the next day to Ne-ap'o-lis;

12. And from thence to Phi-lip'pi, which is the chief city of that part of Mac-e-do'ni-a, and a Roman colony, and we were in that city abiding certain days.

13. And on the Sabbath we went out of the city by a river side, where there was a meeting place for prayer, and we sat down and spoke unto the women who resorted thither.

14. And a certain woman heard us, named Lyd'i-a, a seller of purple, of the city of Thy-a-ti'ra,

who worshipped God, whose heart the Lord opened and she believed the things which were spoken by Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she urged us.

16. And as we went to prayer, a certain damsel possessed with a spirit of divination met us, who brought her masters much gain by soothsaying.

17. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, and show unto us the way of salvation.

18. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Je'sus Christ to come out of her. And it came out the same hour.

19. And when her masters saw that the hope of their gains was gone, they caught Paul and Si'las, and drew them into the market-place unto the rulers,

20. And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21. And teach customs which are not lawful for us to receive, neither to observe, being Ro'mans.

22. And the multitude rose together against them, and the

magistrates stripped off their clothes, and commanded them to be beaten.

23. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safe;

24. Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25. At midnight Paul and Si'las prayed and sang praises unto God, and the prisoners heard them.

26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every one's bands were loosed.

27. And the keeper of the prison awaking out of his sleep and seeing the prison doors open, drew out his sword, and would have killed himself, supposing that the prisoners had escaped.

28. But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here.

29. Then he called for a light, and rushed in, and came trembling, and fell down before Paul and Si'las,

30. And brought them out, and said, Sirs, what must I do to be saved?

31. And they said, Believe on the Lord Je'sus Christ, and thou shalt be saved, and thy house.

32. And they spoke unto him the word of the Lord, and to all who were in his house.

33. And he took them the same hour of the night and washed their stripes, and was baptized, he and all his, immediately.

34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35. And when it was day, the magistrates sent the officers, saying, Let those men go.

36. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go, now therefore depart, and go in peace.

37. But Paul said unto them, They have beaten us openly, uncondemned, being Ro'mans, and have cast us into prison; and now do they thrust us out secretly? Nay, verily, but let them come themselves and take us out.

38. And the officers told these words unto the magistrates, and they feared, when they heard that they were Ro'mans.

39. And they came and besought them, and brought them out, and desired them to depart out of the city.

40. And they went out of the prison, and entered into the house of Lyd'i-a, and when they had seen the brethren, they comforted them and departed.

CHAPTER 17

Jews Antagonizing Paul at Thessalonica and Berea. Paul's Classic Sermon at Athens.

1. Now when they had passed through Am-phi-pi-o-lis and Ap-o-lo-ni-a, they came to Thes-sa-lo-ni'ca, where was a synagogue of the Jews.

2. And Paul, as his manner was, went in unto them, and for three Sabbath days reasoned with them out of the scriptures,

3. Explaining and alleging that Christ must needs have suffered, and risen again from the dead; and saying, This Je'sus, whom I preach unto you, is Christ.

4. And some of them believed and consorted with Paul and Si'las; and of the devout Greeks a great multitude, and many of the chief women.

5. But the Jews who believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Ja'son, and sought to bring them out to the people.

6. And when they found them not, they drew Ja'son and certain brethren unto the rulers of the city, crying, These who have turned the world upside down are come hither also,

7. Whom Ja'son hath received, and these all do contrary to the

decrees of Cae'sar, saying that there is another King, one Je'sus.

8. And this troubled the people and the rulers of the city when they heard these things.

9. And when the rulers had taken security of Ja'son, and of the others, they let them go.

10. And the brethren immediately sent away Paul and Si'las by night unto Be-re'a, who when they were come thither went into the synagogue of the Jews.

11. These were more noble than those in Thes-sa-lo-ni'ca, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12. Therefore many of them believed; also a few honorable men and women who were Greeks.

13. But when the Jews of Thes-sa-lo-ni'ca had knowledge that the word of God was preached by Paul at Be-re'a, they came thither also, and stirred up the people.

14. And then immediately the brethren sent Paul away to the seacoast; but Si'las and Tim'o-thy abode there still.

15. And they who conducted Paul brought him unto Ath'ens, and he commanded Si'las and Tim'o-thy to come to him with all speed, and they departed.

16. Now while Paul waited for them at Ath'ens, his spirit was stirred in him when he saw the city wholly given to idolatry.

17. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them who met with him.

18. Then certain philosophers of the Ep-i-cu-re'ans, and of the Sto'ics, disputed with him. And some said, What will this babbler say? Others said, He seemeth to be a setter-forth of strange gods, because he preached unto them Je'sus and the resurrection.

19. And they took him and brought him unto the Ar-e-op'a-gus, saying, May we know what this new doctrine is, whereof thou speakest?

20. For thou bringest certain strange things to our ears; we would know therefore what these things mean;

21. For all the A-the'ni-ans and strangers who were there spent their time in nothing else, but either to tell, or to hear some new thing.

22. Then Paul stood in the midst of Mars' Hill, and said, Ye men of Ath'ens, I perceive that in all things ye are very devout.

23. For as I passed by and beheld your devotions, I found an altar with this inscription, To The Unknown God. Whom therefore ye ignorantly worship, him declare I unto you.

24. God who made the world and all things therein, seeing that he is Lord of Heaven and Earth,

dwelleteth not in temples made with hands;

25. Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all, life and breath, and all things.

26. And hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27. That they should seek the Lord, if happily, in their blindness, they might feel him and find him, though he be not far from any one of us,

28. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30. And the times of this ignorance, God forgave, but now commandeth all men everywhere to repent,

31. Because he hath appointed a day, in which he will judge the world in righteousness by Je'sus Christ whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32. And when they heard of the resurrection of the dead, some

mocked, and others said, We will hear thee again of this matter.

33. So Paul departed from among them.

34. Howbeit certain men consorted with him, and believed, among whom was Di-o-nys'i-us, the Ar-e-op'a-gite, and a woman named Dam'a-ris, and others with them.

CHAPTER 18

Paul's Pastoral Work at Corinth.

Gallio Dismissed Jewish Complaint. Apollos Preaches.

1. After these things Paul departed from Ath'ens and came to Cor'inth.

2. Here he found a certain Jew named Aq'ui-la, born in Pon'tus, lately come from It'a-ly with his wife Pris-cil'la, because Clau'di-us had commanded all Jews to depart from Rome.

3. And because Paul was of the same craft, he abode with them and wrought, for they were tent-makers.

4. And he reasoned in the synagogue every Sabbath, and persuaded the Jcws and the Greeks.

5. And when Si'las and Tim'o-thy were come from Mac-e-do'ni-a, Paul was impelled in spirit, and testified to the Jews that Je'sus was Christ.

6. And when they opposed him and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own

heads. I am not responsible; from henceforth I will go unto the Gen'tiles.

7. And he departed thence, and entered into the house of Jus'tus, who worshipped God and whose house adjoined the synagogue.

8. And Cris'pus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Co-rinth'i-ans, hearing, believed and were baptized.

9. Then spoke the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace,

10. For I am with thee, and no man shall harm thee, for I have many people in this city.

11. And he continued there a year and six months, teaching the word of God among them.

12. And when Gal'li-o was the deputy of A-cha'ia, the Jcws rose with one accord against Paul, and brought him to the judgment seat,

13. Saying, This fellow persuadeth men to worship God contrary to the law.

14. And when Paul was ready to speak, Gal'li-o said unto the Jews, If it were a matter of trespass or crime, O ye Jews, reason would that I should bear with you,

15. But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

16. And he drove them from the judgment seat.

17. Then all the Greeks took Sos'the-nes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gal'li-o cared for none of those things.

18. And Paul, having shorn his head in Cen-chre'a because he had a vow, tarried in Cor'inth for some time, and then took his leave of the brethren and sailed thence into Syr'i-a, and with him Pris-cil'la and Aq'ui-la.

19. And he came to Eph'e-sus, and left them there, but he himself entered into the synagogue and reasoned with the Jews.

20. When they desired him to tarry longer with them, he consented not;

21. But bade them farewell, saying, I will return again unto you, if God will. And he sailed from Eph'e-sus.

22. And when he had landed at Ces-a-re'a, and gone to Je-ru'sa-lem and saluted the Church, he went to An'ti-och.

23. And after he had spent some time there, he departed and went over all the country of Ga-la'tia and Phryg'i-a in order, strengthening all the disciples.

24. And a certain Jew named A-pol'los, born at Al-ex-an'dri-a, an eloquent man, and mighty in the scriptures, came to Eph'e-sus.

25. This man was instructed in the way of the Lord; and being

fervent in the spirit, he spoke and taught diligently the things of the Lord, knowing only the baptism of John.

26. And A-pol'los began to speak boldly in the synagogue, but when Aq'ui-la and Pris-cil'la had heard him, they took him unto them and expounded the way of God more perfectly.

27. And when A-pol'los was disposed to pass into A-cha'ia, the brethren wrote, exhorting the disciples to receive him, and when he was come, he helped them much who had believed through grace.

28. For he mightily convinced the Jews, and that publicly, showing by the scriptures that Je'sus was the Christ.

CHAPTER 19

Rebaptized Men. Paul's Pastoral Work at Ephesus. Burning Bad Books. Paul Stirs Labor Union. Remarkable Demonstration for Diana.

1. And it came to pass, that, while A-pol'los was at Cor'inth, Paul having passed through the upper coasts came to Eph'e-sus, and finding certain disciples,

2. He said unto them, Have ye received the Ho'ly Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Ho'ly Spirit.

3. And Paul said unto them,

What then was your baptism? And they said, John's baptism.

4. Then said Paul, John truly baptized with the baptism of repentance, saying unto the people that they should believe on him who should come after him, that is, on Christ Je'sus.

5. When they heard this, they were baptized in the name of the Lord Je'sus.

6. And when Paul had laid his hands upon them, the Ho'ly Spirit came on them; and they spoke with tongues and prophesied.

7. And all the men were about twelve.

8. And he went into the synagogue, and spoke boldly for three months, disputing with and persuading the people concerning the kingdom of God.

9. But when some were hardened and believed not, but spoke evil of the gospel way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyran'nus.

10. And this continued for two years; so that all they who dwelt in A'sia heard the word of the Lord Je'sus, both Jews and Greeks.

11. And God wrought special miracles by the hands of Paul,

12. So that there were brought unto the sick, handkerchiefs or aprons he had used, and the

diseases departed from them, and the evil spirits went out of them.

13. Then certain of the vagabond Jews, exorcists, assumed authority to call over them who had evil spirits the name of the Lord Je'sus, saying, We adjure you by Je'sus, whom Paul preacheth.

14. And there were seven sons of one Sce'va, a Jew, and chief of the priests, who did so.

15. And the evil spirit answered and said, Je'sus I know, and Paul I know; but who are ye?

16. And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house, naked and wounded.

17. And this was known to all the Jews and Greeks also dwelling at Eph'e-sus; and fear filled all of them, and the name of the Lord Je'sus was magnified.

18. And many who believed came and confessed, and showed their deeds.

19. Many of them also who used curious arts brought their books together, and burned them before all men, and they counted the price of them, and found it six thousand five hundred dollars.

20. So mightily grew the word of God and prevailed.

21. After these things were ended, Paul purposed in the spirit, when he had passed through Mac-

e-do'ni-a and A-cha'ia, to go to Je-ru'sa-lem, saying, After I have been there, I must also see Rome.

22. So he sent into Mac-e-do'ni-a two of them who ministered unto him, Tim'o-thy and E-ras'tus; but he himself stayed in A'sia for a season.

23. And about that time there arose no small stir about Paul's preaching.

24. For a certain man named De-me'tri-us, a silversmith, who made silver shrines of Di-an'a, brought no little business unto the craftsmen;

25. Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26. Moreover, ye see and hear, that not alone at Eph'e-sus, but almost throughout all A'sia, this Paul hath persuaded and turned away multitudes, saying that they be no gods which are made with hands,

27. So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Di-an'a, whom all A'sia and the world worship, would be despised, and her magnificence would be destroyed.

28. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Di-an'a of the E-phe'sians.

29. And the whole city was filled

with confusion, and having caught Ga'ius and Ar-is-tar'chus, men of Mac-e-do'ni-a, Paul's companions in travel, they rushed with one accord into the theatre.

30. And when Paul would have entered in unto the people, the disciples prevented him.

31. And certain of the rulers of A'sia, who were his friends, sent unto him, desiring him that he would not venture into the theatre.

32. Some therefore cried one thing, and some another, for the assembly was confused; and the greater part knew not wherefore they were come together.

33. And they drew Al-ex-an'der out of the multitude, the Jews putting him forward. And Al-ex-an'der signaled with the hand, and would have made his defense unto the people.

34. But when they knew that he was a Jew, all with one voice, for about two hours, cried out, Great is Di-an'a of the E-phe'sians.

35. And when the town-clerk had appeased the people, he said, Ye men of Eph'e-sus, what man is there who knoweth not that the city of the E-phe'sians is a worshipper of the great goddess Di-an'a, and of the image which fell down from Ju'pi-ter?

36. Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37. For ye have brought hither these men, who are neither robbers of temples, nor yet blasphemers of your goddess.

38. Therefore if De-me'tri-us, and the craftsmen who are with him, have a matter against any man, the law is open, and there are deputies, let them accuse one another.

39. But if ye inquire anything concerning other matters, it shall be determined in a lawful assembly.

40. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41. And when he had thus spoken, he dismissed the assembly.

CHAPTER 20

Paul's Missionary Journeys. His All-night Sermon. His Charge to the Church at Ephesus, and Pathetic Farewell.

1. And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed to go into Mac-e-do'ni-a.

2. And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3. And there abode three months. And when the Jews lay in wait for him, as he was about to sail into Syr'i-a, he purposed to return through Mac-e-do'ni-a.

4. And there accompanied him into A'sia, Sop'a-ter of Be-re'a; and of the Thes-sa-lo'ni-ans, Ar-is-tar'chus and Se-cun'dus; and Ga'ius and Der'be, and Tim'o-thy, and of A'sia, Tych'i-cus and Troph'i-mus.

5. These going before tarried for us at Tro'as.

6. And we sailed away from Phi-lip'pi after the days of unleavened bread, and came unto them to Tro'as in five days, where we abode seven days.

7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8. And there were many lights in the upper chamber where they were gathered together.

9. And there sat in a window a certain young man named Eu'ty-chus, overcome with sleep, and as Paul was long preaching, he sank down in slumber and fell from the third floor, and was taken up dead.

10. And Paul went down, and embracing him said, Grieve not yourselves for his life is in him.

11. When Paul was come up again, and had broken bread and eaten, and talked a long while, even till break of day, he departed.

12. And they brought the young man alive, and were not a little comforted.

13. And we went before to ship,

and sailed unto As'sos, there intending to take in Paul, for so had he appointed, intending himself to go afoot.

14. And when he met with us at As'sos, we took him on board and came to Mit-y-le'ne.

15. And we sailed thence, and came the next day over against Chi'os; and the next day we arrived at Sa'mos, and tarried at Tro-gyl'i-um; and the next day we came to Mi-le'tus.

16. Paul had determined to sail by Eph'e-sus, because he would not spend the time in A'sia, for he hasted to be at Je-ru'sa-lem, if possible, on the day of Pen'te-cost.

17. And from Mi-le'tus he sent to Eph'e-sus, and called the elders of the church.

18. And when they were come to him, he said unto them, Ye know, from the first day that I came into A'sia, after what manner I have been with you at all seasons,

19. Serving the Lord with all humility of mind, and with many tears and temptations, which befall me by the plots of the Jews;

20. And how I kept back nothing that was profitable unto you, but have shown you, and have taught you publicly, and from house to house,

21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Je'sus Christ.

22. And now, behold, I go bound

in the spirit unto Je-ru'sa-lem, not knowing the things that shall befall me there,

23. Save that the Ho'ly Spirit witnesseth in every city, saying that bonds and afflictions await me.

24. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Je'sus, to testify in the gospel of the grace of God.

25. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26. Therefore I take you to record this day, that I am innocent of the blood of all men;

27. For I have not neglected to declare unto you all the counsel of God.

28. Take heed therefore unto yourselves, and to all the flock, over which the Ho'ly Spirit hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.

29. For I know this, that after my departure will grievous wolves enter in among you, not sparing the flock.

30. Also of your own selves will men arise, speaking perverse things, to draw away disciples after them.

31. Therefore watch, and remember that for three years I

ceased not to warn every one night and day with tears.

32. And now, brethren, I command you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified.

33. I have coveted no man's silver, or gold, or apparel.

34. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them who were with me.

35. I have shown you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Je'sus, how he said, It is more blessed to give than to receive.

36. And when he had thus spoken, he kneeled down and prayed with them all.

37. And they all wept sore, and embraced Paul and kissed him,

38. Sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him unto the ship.

CHAPTER 21

Paul Returns to Jerusalem.

Trapped by Judaizers. Mobbed by Jews. Rescued by Roman Soldiers.

1. And it came to pass, that after we had parted from them, and had sailed, we came with a straight course unto Cos, and the

day following unto Rhodes, and from thence unto Pat'a-ra.

2. And finding a ship sailing over unto Phe-ni'ci-a, we went aboard and set forth.

3. Now when we had discovered Cy'prus, we passed it on the left hand, and sailed into Syr'i-a, and landed at Tyre, for there the ship was to unload her burden.

4. And finding disciples, we tarried there seven days. These disciples said to Paul through the Spirit that he should not go up to Je-ru'sa-lem.

5. And on the eighth day we departed and went on our way; and they all came with us, with wives and children, till we were out of the city, and we kneeled down on the shore and prayed.

6. And when we had taken our leave of one another, we sailed, and they returned home.

7. And when we had finished our course from Tyre, we came to Ptol-e-ma'is, and saluted the brethren, and abode with them one day.

8. And the next day we who were of Paul's company departed, and came unto Ces-a-re'a, and we entered into the house of Phil'ip, the evangelist, who was one of the seven deacons, and abode with him.

9. Now Phil'ip had four daughters, virgins, who did prophesy.

10. And as we tarried there many days, there came down

from Ju-de'a a certain prophet, named Ag'a-bus.

11. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Ho'ly Spirit, So shall the Jews at Je-ru'sa-lcm bind the man who owneth this girdle, and shall deliver him into the hands of the Gen'tiles.

12. And when we heard these things, both we, and they of that place, besought Paul not to go up to Je-ru'sa-lcm.

13. Then Paul answered, Why weep ye and break my heart? For I am ready not to be bound only, but also to die at Je-ru'sa-lcm for the name of the Lord Je'sus.

14. And when he would not be persuaded, we ceased, saying, The will of the Lord he done.

15. And after those days we packed our baggage, and went up to Je-ru'sa-lcm.

16. There went with us also certain of the disciples of Ces-a-re'a, and brought with them one Mna'son of Cy'prus, an old disciple, with whom we should lodge.

17. And when we were come to Je-ru'sa-lcm, the brethren received us gladly.

18. And the day following Paul went in with us unto James; and all the elders were present.

19. And when he had saluted

them, he declared particularly what things God had wrought among the Gen'tiles by his ministry.

20. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are who believe; and they are all zealous of the law.

21. And they are informed of thee, that thou teachest all the Jews who are among the Gen'tiles to forsake Mo'ses, saying that they ought not to circumcise their children, neither to walk after the customs.

22. The multitude, therefore, will come together, for they will hear that thou art here.

23. Do therefore this that we say to thee; We have four men who have a vow on them;

24. Take them, and purify thyself with them, and bear their expense, that they may shave their heads. Then all will know that those things, whereof they were informed concerning thee, are not true, but that thou thyself also walkest orderly and keepest the law.

25. As touching the Gen'tiles who believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from things strangled, and from fornication.

26. Then Paul took the men, and the next day purifying himself with them entered into the Temple, to fix the period for the days of purification, until an offering should be offered for every one of them.

27. And when the seven days were almost ended, the Jews who were of A'sia, when they saw him in the Temple, stirred all the people, and laid hands on him,

28. Crying out, Men of Is'ra-el, help! This is the man who teacheth all men everywhere against the people, and the law, and this place, and further brought Greeks also into the Temple, and hath polluted this holy place.

29. For they had seen before with him in the city Troph'i-mus, an E-phe'sian, whom they supposed that Paul had brought into the Temple.

30. And all the city was moved, and the people ran together, and they took Paul, and drew him out of the Temple, and forthwith the doors were shut.

31. And as they went about to kill him, tidings came unto Ly'sias, the chief captain of the band, that all Je-ru'sa-lem was in an uproar,

32. And he immediately took soldiers and centurions, and ran down unto them; and when they saw the chief captain and the soldiers, they ceased beating Paul.

33. Then the chief captain came near, and took him, and commanded him to be bound with two chains, and demanded who he was and what he had done.

34. And some cried one thing, some another, among the multitude. And when the chief captain could not know the certainty for the tumult, he commanded Paul to be carried into the castle.

35. And when he came upon the stairs, he was borne by the soldiers because of the violence of the people.

36. For the multitude of the people followed after, crying, Away with him.

37. And as Paul was about to be led into the castle, he said unto the chief captain, May I speak unto thee? Ly'sias said, Canst thou speak Greek?

38. Art not thou that Egyp'tian, who before these days made an uproar, and led out into the wilderness four thousand men who were murderers?

39. But Paul said, I am a Jew of Tar'sus, a city in Ci-li'cia, a citizen of a notable city, and, I beseech thee, suffer me to speak unto the people.

40. And when he had given him permission, Paul stood on the stairs and signaled with his hand unto the people. And when there was made a great silence, he spoke unto them in the He'brew tongue.

CHAPTER 22

Paul's Plaintive Plea to the Multitude. He Claims Roman Citizenship.

1. And Paul said, Men, brethren, and fathers, hear ye my defense which I make now unto you.

2. And when they heard that he spoke in the Hebrew tongue, they kept the more silent.

3. And he said, I am a Jew, born in Tar'sus, a city in Ci-li'cia, yet brought up in this city at the feet of Ga-ma'li-el, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4. And I persecuted Christians unto the death, binding and delivering into prisons both men and women,

5. As also the High Priest doth bear me witness, and all the council of the elders, from whom also I received letters unto the brethren, and went to Da-mas'cus, to bring them who were there bound unto Je-ru'sa-lem, to be punished.

6. And as I made my journey, and was come nigh unto Da-mas'cus about noon, suddenly there shone from heaven a great light round about me.

7. And I fell to the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8. And I answered, Who art thou, Lord? And he said unto me, I am Je'sus of Naz'a-reth, whom thou persecutest.

9. And they who were with me saw the light, and were afraid; but they understood not the voice of him who spoke to me.

10. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Da-mas'cus; and there it shall be told thee of all things which are appointed for thee to do.

11. And when I could not see for the glory of that light, being led by the hand of them who were with me, I came into Da-mas'cus.

12. And one An-a-ni'as, a devout man according to the law, well reported of by all the Jews who dwelt there,

13. Came unto me, and standing close to me, said, Brother Saul, receive thy sight. And the same hour I looked upon him.

14. And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see his Christ, that Just One, and shouldst hear the voice of his mouth.

15. For thou shalt be his witness unto all men of what thou hast seen and heard.

16. And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord.

17. And when I was come again

to Je-ru'sa-lcm, even while I prayed in the Temple, I was in a trance,

18. And saw the Lord and heard him saying unto me, Make haste, and get thee quickly out of Je-ru'sa-lcm, for they will not receive thy testimony concerning me.

19. And I said, Lord, they know that I imprisoned and beat in every synagogue them who believed on thee,

20. And when the blood of thy martyr Ste'phen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them who slew him.

21. And the Lord said unto me, Depart, for I will send thee far hence unto the Gen'tiles.

22. And the people gave Paul audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth, for it is not fit that he should live.

23. And as they cried out, and cast off their clothes, and threw dust into the air,

24. The chief captain commanded him to be brought into the castle, and ordered that he should be examined by scourging, that he might know wherefore they cried so against him.

25. And as they bound him with thongs, Paul said unto the centurion who stood by, Is it lawful for you to scourge a man that is a Ro'man, and uncondemned?

26. When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest, for this man is a Ro'man.

27. Then the chief captain came, and said to Paul, Tell me, art thou a Ro'man? He said, Yea.

28. And the chief captain said, It cost me a great sum to be a Roman. Paul said, But I was Roman born.

29. Then straightway the scourgers departed from him, and the chief captain also was afraid, after he knew that he was a Ro'man, because he had bound him.

30. On the morrow, because he would have known the certainty wherefore he was accused by the Jews, he loosed Paul from his bands, and commanded the chief priests and all their council to appear, and brought Paul down and set him before them.

CHAPTER 23

Paul, Defendant, Confuses the Council. Returned to Prison. Plot to Kill Him. Sent to Cesarea.

1. And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

2. And the High Priest An-ani'as commanded them who stood by him to smite him on the mouth.

3. Then said Paul unto him, God shall smite thee, thou

whited wall, for sitteth thou to judge me after the law, and commandest me to be smitten contrary to the law?

4. And they that stood by said, Revilest thou God's High Priest?

5. Then said Paul, I knew not, brethren, that he was the High Priest, for it is written, Thou shalt not speak evil of the ruler of thy people.

6. But when Paul perceived that the one part were Sad'du-kees, and the other Phar'i-sees, he cried out in the council, Men and brethren, I am a Phar'i-see, the son of a Phar'i-see. Because of the hope and resurrection of the dead I am called in question.

7. And when he had so said, there arose a dissension between the Phar'i-sees and the Sad'du-kees, and the multitude was divided.

8. For the Sad'du-kees say that there is no resurrection, neither angel nor spirit, but the Phar'i-sees confess both.

9. And there arose a great cry, and the scribes who were of the Phar'i-sees' part arose, and strove, saying, We find no evil in this man, but if a spirit or an angel hath spoken to him, let us not fight against God.

10. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces by them, commanded the soldiers to go down,

and to take him by force among them, and to bring him into the castle.

11. And the night following, the Lord stood by him, and said, Be of good cheer, Paul, for as thou hast testified of me in Je-ru'salem, so must thou bear witness also at Rome.

12. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13. And they were more than forty who had made this conspiracy.

14. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15. Now therefore ye, with the council, signify to the chief captain that he bring him unto you tomorrow, as though ye would inquire something more perfectly concerning him, and we, before he come near, are ready to kill him.

16. And when Paul's nephew heard of their lying in wait, he went and entered into the castle and told Paul.

17. Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain, for he hath a certain thing to tell him.

18. So he brought him to the

chief captain, and said, Paul, the prisoner, called me unto him, and begged me to bring this young man unto thee, who hath something to say unto thee.

19. Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

20. And he said, The Jews have agreed to desire thee that thou wouldest bring Paul tomorrow into the council, as though they would inquire somewhat of him more perfectly.

21. But do not thou yield unto them, for there lie in wait for him more than forty men, who have bound themselves with an oath, that they will neither eat nor drink till they have killed him; and now they are ready, looking for a promise from thee.

22. So the chief captain let the young man depart, and charged him, See thou tell no man that thou hast shown these things to me.

23. And he called unto him two centurions, saying, Make ready two hundred soldiers, seventy horsemen, and two hundred spearmen to go to Ces-a-re'a at nine o'clock tonight;

24. And provide them beasts, that they may set Paul on, and bring him safe unto Fe'lix, the governor.

25. And he wrote a letter after this manner:

26. Clau'di-us Ly'si-as unto the most excellent governor Fe'lix, sendeth greeting.

27. This man was seized by the Jews, and was about to be killed by them; then came I with an army and rescued him, having understood that he was a Ro'man.

28. And when I would have known the cause wherefore they accused him, I brought him forth into their council,

29. Whom they accused of questions concerning their law, but to have nothing laid to his charge worthy of death or of bonds.

30. And when it was told me that the Jews laid wait for the man, I sent him straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.

31. Then the soldiers, as it was commanded them, took Paul and brought him by night to An-tip'a-tris.

32. But on the morrow they left the horsemen to go with him, and the soldiers returned to the castle.

33. And when the horsemen came to Ces-a-re'a, and delivered the epistle to the governor, they presented Paul also before him.

34. And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Ci-li'cia, he said,

35. I will hear thee when thine accusers are also come. And he commanded Paul to be kept in Her'od's government house.

CHAPTER 24

Paul Before Felix. His Defense. Two Years in Prison.

1. And after five days An-a-ni'as, the High Priest, came with the elders, and with a certain orator named Ter-tul'lus, who informed Governor Fe'lix against Paul.

2. And when Paul was brought forth, Ter-tul'lus began, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3. We accept it always and in all places, most noble Fe'lix, with all thankfulness.

4. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Naz'a-renes;

6. Who also hath gone about to profane the Temple, whom we took, and would have judged according to our law.

7. But the chief captain Ly'si-as came upon us, and with great violence took him away out of our hands,

8. Commanding his accusers to come unto thee. By examining him thou thyself mayest know of all these things whereof we accuse him.

9. And the Jews also assented, saying that these things were so.

10. Then Paul, after the governor had signified unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself,

11. So thou mayest understand, that it is but twelve days since I went up to Je-ru'sa-lem to worship.

12. And they neither found me in the Temple disputing with any man, neither inciting the people, neither in the synagogues, nor in the city;

13. Neither can they prove the things whereof they now accuse me.

14. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets.

15. And I have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16. And herein do I exercise myself, to have always a con-

science void of offence toward God, and toward men.

17. Now after many years I came to bring alms to my nation, and offerings.

18. Whereupon certain Jews from A'sia found me purified in the Temple, neither with multitude, nor with tumult.

19. These ought to have been here before thee, and object, if they had aught against me;

20. Or else let these same here say, if they found any evil-doing in me, while I stood before the council,

21. Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22. And when Fe'lix heard these things, having more exact knowledge of the controversy, he deferred them, and said, When Ly'si-as, the chief captain, shall come, I will know the uttermost of your matter.

23. And he commanded a centurion to keep Paul, and to let him have liberty, and that he should not forbid any of his acquaintance to minister or come unto him.

24. And after certain days, when Fe'lix came with his wife Drus'il'a, who was a Jew'ess, he sent for Paul, and heard him concerning the faith in Christ.

25. And as he reasoned of right-

eousness, temperance, and judgment to come, Fe'lix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26. Hoping also that money would be given him by Paul, he sent for him more frequently and conversed with him.

27. But after two years Por'ci-us Fes'tus came into Fe'lix's place. And Fe'lix, willing to show the Jews a pleasure, left Paul bound.

CHAPTER 25

Paul before Kings. The Appeal to Caesar.

1. Now when Fes'tus was come into the province, after three days he went from Ces-a-re'a to Je-ru'-sa-lem.

2. Then the High Priest and the chief of the Jews informed him against Paul, and besought him,

3. And desired favor against Paul, that he would send for him to Je-ru'sa-lem, laying a plot to kill him on the way.

4. But Fes'tus answered that Paul should be kept at Ces-a-re'a, and that he himself would depart shortly thither.

5. Let them therefore, said he, who are of authority among you, go with me and accuse this man, if there be any wickedness in him.

6. And when he had tarried among them more than ten days, he went unto Ces-a-re'a; and the next day sitting on the judgment

seat he commanded Paul to be brought.

7. And when he was come, the Jews who came from Je-ru'sa-lem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8. Then Paul answered for himself, Neither against the law of the Jews, neither against the Temple, nor yet against Cae'sar, have I offended anything at all.

9. But Fes'tus, willing to do the Jews a pleasure, said, Wilt thou go to Je-ru'sa-lem, and there be judged of these things before me?

10. Then said Paul, I stand at Cae'sar's judgment seat, where I ought to be judged; to the Jews have I done no wrong, as thou very well knowest.

11. For if I be an offender, or have committed anything worthy of death, I refuse not to die; but if there be none of these things true wherof they accuse me, no man may deliver me unto them. I appeal unto Cae'sar.

12. Then Fes'tus, when he had conferred with the council, answered, Hast thou appealed unto Cae'sar? Unto Cae'sar shalt thou go.

13. And after certain days king A-grip'pa and Ber-ni'ce came unto Cea-a-re'a to salute Fes'tus.

14. And when they had been there many days, Fes'tus declared Paul's cause unto the king, saying,

There is a certain man left in bonds by Fe'lix,

15. About whom, when I was at Je-ru'sa-lem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

16. To whom I answered, It is not the manner of the Ro'mans to deliver any man to die, before the accused and the accusers meet face to face, and the accused has liberty to answer for himself concerning the crime laid against him.

17. Therefore, when they were come hither, without any delay, on the morrow I sat on the judgment seat, and commanded the man to be brought forth;

18. Against whom when the accusers stood up, they brought no accusation of such things as I supposed,

19. But had certain questions against him of their own superstition, and of one Je'sus, who was dead, whom Paul affirmed to be alive.

20. And because I doubted such manner of questions, I asked him whether he would go to Je-ru'sa-lem, and there be judged of these matters.

21. But when Paul had appealed to be reserved unto the hearing of Au-gus'tus, I commanded him to be kept till I might send him to Cae'sar.

22. Then A-grip'pa said unto

Fes'tus, I would also hear the man myself. Tomorrow, said he, thou shalt hear him.

23. And on the morrow, when A-grip'pa and Ber-ni'ce had come with great pomp, and were entered into the place of hearing, with the chief captains and principal men of the city, at Fes'tus' commandment Paul was brought forth.

24. And Fes'tus said, King A-grip'pa, and all men who are here present with us, ye see this man, about whom all the multitude of the Jews have made complaint to me, both at Je-ru'sa-lem, and also here, crying that he ought not to live any longer.

25. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Au-gus'tus, I have determined to send him,

26. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and especially before thee, O king A-grip'pa, that, after examining him, I might have somewhat to write.

27. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

CHAPTER 26

Paul's Lucid Defense, and Fearless Address.

1. Then A-grip'pa said unto Paul, Thou art permitted to speak

for thyself. Then Paul stretched forth his hand, and answered for himself.

2. I think myself happy, king A-grip'pa, because I shall answer for myself this day before thee touching all the things whcreof I am accused by the Jews;

3. Especially because I know thee to be expert in all customs and questions which are among the Jews; therefore I beseech thee to hear me patiently.

4. My manner of life from my youth, which was at the first among mine own nation at Je-ru'sa-lem, all the Jews know;

5. They know from the beginning, if they would testify, that after the strictest sect of our religion I lived a Phar'i-see.

6. And now I stand and am judged for the hope of the promise made of God unto our fathers;

7. Unto which promise our twelve tribes, earnestly serving God day and night, hope to come. For which hope's sake, king A-grip'pa, I am accused of the Jews.

8. Why should it be thought a thing incredible with you, that God should raise the dead?

9. I myself once thought that I ought to do many things contrary to the name of Je'sus of Naz'a-reth,

10. Which things I also did in Je-ru'sa-lem. And many of the saints did I shut up in prison,

having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11. And I punished them often in every synagogue, and compelled them to blaspheme; and being exceedingly angry against them, I persecuted them even unto strange cities.

12. Whereupon as I went to Da-mas'cus with authority and commission from the chief priests,

13. At midday, O king, I saw in the way a light from Heaven, above the brightness of the sun, shining round about me and them who journeyed with me.

14. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the He'brew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad.

15. And I said, Who art thou, Lord? And he said, I am Je'sus whom thou persecutest.

16. But rise and stand, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee.

17. And I will deliver thee from the people, and from the Gen'tiles, unto whom now I send thee;

18. To open their eyes, and to turn them from darkness to light,

and from the power of Sa'tan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in me.

19. Whereupon, O king A-grip'pa, I was not disobedient unto the heavenly vision,

20. But showed first unto them of Da-mas'cus, and at Je-ru'salem, and throughout all the coasts of Ju-de'a, and then to the Gen'tiles, that they should repent and turn to God and do works meet for repentance.

21. For these causes the Jews caught me in the Temple, and intended to kill me.

22. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Mo'ses did say should come;

23. That Christ should suffer, and that he should be the first who should rise from the dead, and should show light unto the people, and to the Gen'tiles.

24. And as he thus spoke for himself, Fes'tus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25. But Paul said, I am not mad, most noble Fes'tus, but speak forth the words of truth and soberness.

26. For the king knoweth of these things, before whom also I

speak freely, for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27. King A-grip'pa, believest thou the prophets? I know that thou believest.

28. Then A-grip'pa said unto Paul, Almost thou persuadest me to be a Christian.

29. And Paul said, I would to God, that not only thou, but also all who hear me this day, were both almost, and altogether such as I am, except these bonds.

30. And when he had thus spoken, the king rose up, and the governor, and Ber-ni'ce, and they who sat with them.

31. And when they were gone aside, they talked together, saying, This man hath done nothing worthy of death or of bonds.

32. Then said A-grip'pa unto Fes'tus, This man might have been set at liberty, if he had not appealed to Cae'sar.

CHAPTER 27

Paul's Tempestuous Voyage to Rome. The Angel of Good Cheer. Shipwreck and Escape to Safety.

1. And when it was determined that we should sail into It'a-ly, they delivered Paul and certain other prisoners unto one named Ju'li-us, a centurion of Au-gus'tus' band.

2. And entering into a ship of Ad-ra-my'ti-um, we intended to

sail by the coasts of A'sia, there being with us one Ar-is-tar'chus, a Mac-e-do'ni-an of Thes-salo-ni'ca.

3. And the next day we touched at Si'don. And Ju'li-us courteously treated Paul, and gave him liberty to go unto his friends to refresh himself.

4. And when we had sailed from thence, we came under the lee of Cy'prus, because the winds were contrary.

5. And when we had passed over the sea off Ci-li'cia and Pamphyl'i-a, we came to My'ra, a city of Ly'cia.

6. And there the centurion found a ship of Al-ex-an'dri-a sailing into It'a-ly; and he put us therein.

7. And when we had sailed slowly many days, and scarce were come over against Cni'dus, the wind not permitting us, we came near to Crete, over against Sal-mo'ne;

8. And, with difficulty passing it, came unto a place which is called The Fair Havens, nigh whereunto was the city of La-se'a.

9. Now when much time was spent, and when sailing was now dangerous, because the day of Atonement was now already past, Paul admonished them,

10. And said, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the

lading and ship, but also of our lives.

11. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12. And because the haven was not commodious to winter in, the majority advised to depart thence, if by any means they might reach Phoe'ni^x, a haven of Crete, and winter there.

13. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed close by Crete.

14. But not long after there arose against it a tempestuous wind, called Eu-ro-cly-don.

15. And when the ship was caught, and could not bear up into the wind, we let her drive.

16. And running under the lee of a certain island which is called Clau'da, we had much work to secure the ship's boat;

17. Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, lowered sail, and so were driven.

18. And we being exceedingly tossed with a tempest, the next day they lightened the ship;

19. And the third day we cast out with our own hands the tacking of the ship.

20. And when neither sun nor stars in many days appeared, and

no small tempest lay on us, all hope that we should be saved was then taken away.

21. But after long abstinence from food, Paul stood forth in the midst of them, and said, Sirs, ye should have listened unto me, and not have sailed from Crete, and thus have suffered this harm and loss.

22. And now I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but only of the ship.

23. For there stood by me this night the angel of God, whose I am, and whom I serve,

24. Saying, Fear not, Paul; thou must be brought before Cae'sar; and, lo, God hath given thee all them who sail with thee.

25. Wherefore, Sirs, be of good cheer, for I believe God, that it shall be even as it was told me.

26. However we must be cast upon a certain island.

27. But when the fourteenth night was come, as we were driven up and down in the A-dri-at'ic, about midnight the sailors deemed that they drew near to some country.

28. And they sounded and found it twenty fathoms, and when they had gone a little further, they sounded again and found it fifteen fathoms.

29. Then fearing lest we should have fallen upon rocks, they cast

four anchors out of the stern, and waited for the day.

30. And as the sailors were about to flee out of the ship, when they had let down the boat into the sea, under pretense as though they would have cast anchors out of the foreship,

31. Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32. Then the soldiers cut off the ropes of the boat, and let her fall off.

33. And while the day was coming on, Paul besought them all to take food, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34. Wherefore I pray you eat, for this is for your health; for there shall not a hair fall from the head of any of you.

35. And when he had thus spoken, he took bread, and gave thanks to God in the presence of them all, and when he had broken it he began to eat.

36. Then were they all of good cheer, and they also began to eat.

37. And the number in the ship was two hundred and seventy-six.

38. And when they had eaten enough, they lightened the ship by throwing the wheat into the sea.

39. And when it was day, they knew not the land, but they

discovered a certain creek with a shore, into which they were minded, if it were possible, to thrust in the ship.

40. And when they had taken up the anchors, and loosed the rudder bands, and hoisted up the mainsail to the wind, they made toward shore.

41. And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.

42. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape.

43. But the centurion, willing to save Paul, kept them from their purpose; and commanded that they who could swim should cast themselves first into the sea and get to land.

44. And the rest went ashore, some on boards, and some on broken pieces of the ship. And thus they all escaped safe to land.

CHAPTER 28

Viper-bite Harmless to Paul. He Heals Many. Natives Aid the Shipwrecked. Roman Brethren Meet Him. Preaches the Good Story of Christ with Confidence.

1. And when they were escaped, then they knew that the island was called Mal'ta.

2. And the natives showed us no

little kindness; for they kindled a fire, and received us every one, because of the present rain and because of the cold.

3. And when Paul had gathered a bundle of sticks and laid them on the fire, there came a viper out of the heat and fastened on his hand.

4. And when the natives saw the viper hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5. And Paul shook off the serpent into the fire, and felt no harm.

6. But they expected that he would have swollen, or fallen down dead suddenly. But after they had looked a great while, and saw no harm come to him, they changed their minds and said that he was a god.

7. In the same quarters were possessions of the chief man of the island, whose name was Pub'li-us, who received us, and lodged us three days courteously.

8. And it came to pass, that the father of Pub'li-us lay sick of a fever and dysentery; and Paul entered into his house and prayed, laying his hands on him and healing him.

9. So when this was done, others also who had diseases, came and were healed.

10. They also honored us with many honors, and when we departed, they presented us with such things as were necessary.

11. And after three months we departed in a ship of Al-ex-an'-dri-a, which had wintered in the isle, whose sign was Cas'tor and Pol'lux.

12. And landing at Syr'a-cuse, we tarried there three days.

13. And from thence we came to Rhe'gi-um, and after one day the south wind blew, and we came the next day to Pu-te'o-li.

14. There we found brethren, who desired us to tarry with them seven days, and so we went toward Rome.

15. And from thence, when the brethren heard of us, they came to meet us as far as the Market of Ap'pi-as, and The Three Taverns, whom when Paul saw, he thanked God and took courage.

16. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard. But Paul was allowed to dwell by himself with a soldier who kept him.

17. And after three days Paul called the chief of the Jews together. And when they were come, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet I

was delivered prisoner from Je-ru'sa-lem into the hands of the Ro'mans,

18. Who, when they had examined me, would have let me go, because there was no cause of death in me.

19. But when the Jews spoke against it, I was compelled to appeal unto Cae'sar; not that I had anything of which to accuse my nation.

20. For this cause therefore have I called for you, to see you, and to speak with you; because for the hope of Is'ra-el I am bound with this chain.

21. And they said unto him, We neither received letters out of Ju-de'a concerning thee, neither any of the brethren that came showed or spoke any harm of thee.

22. But we desire to hear of thee what thou thinkest, for as concerning this sect, we know that everywhere it is spoken against.

23. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Je'sus, both out of the law of Mo'ses, and out of the prophets, from morning till evening.

24. And some believed the things

which were spoken, and some believed not.

25. And when they agreed not among themselves, they departed, after Paul had quoted the scripture, Well spoke the Ho'ly Spirit by I-sa'iah, the prophet, unto our fathers,

26. Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.

27. For the mind of this people has grown stupid, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand in Spirit, and should be converted, and I should heal them.

28. Be it known therefore unto you, that the salvation of God is sent unto the Gen'tiles, and that they will hear it.

29. And when he had said these words, the Jews departed, and had great reasoning among themselves.

30. And Paul dwelt two whole years in his own hired house, and received all who came in unto him.

31. Preaching the kingdom of God, and teaching those things which concern the Lord Je'sus Christ, with all confidence, no man forbidding him.

THE REVELATION OF JESUS CHRIST THE WORD TRIUMPHANT

The Author of this "Mystery Book" of the New Testament is undoubtedly John, the Apostle of Jesus; the date is uncertain, but evidently after A. D. 78, when he wrote his Gospel; the place is the isle of Patmos in the Aegean Sea, used as a prison for the vilest type of Roman criminals.

"Revelation" is a continuation of the historical books of the life and work of our Lord, and canonically belongs to them in the order of "The Book of Life," instead of the usual "last and unread book of the New Testament."

The Book gives a supernatural portraiture of events, in a thrilling scenario, of the ages-old conflict between Right and Wrong, that will close world history. Its actors and scenes vary from Heaven to Hell, for time and eternity. As Genesis graphically describes the "Beginning," so also this Book depicts the End. It was written as a circular letter to the seven Churches of Asia Minor, with a special message for each one.

The object was to stimulate and firmly fix strong Christian faith and courage in all believers to patiently endure the most terrifying persecutions by Rome, in the history of the Church. The doctrine is incidental. The Book, throughout its graphic panorama, is a bugle call of confidence and hope to every soldier of the Conquering Christ of the "Hallelujah Chapter," to fall in and follow.

Methods of interpretation are threefold:

1. The Preterist, which holds that all its prophecies are fulfilled. 2. The Historical, which claims that the field embraced is spiritual, and relates only to the struggle between the Church and the world to the end of time, part of which is past and part future. 3. The Futurist, which asserts that the whole is yet to be fulfilled and refers to events to occur on the eve of the

Lord's return. The Historical view requires expert knowledge of History and current events which fit prophecy like parts of a puzzle picture.

The Great Value of the Book is the "Door open in Heaven" through which the believer sees the exalted Christ at the right hand of God Almighty, as the everpresent *sacrificed Lamb* of God and High Priest for all believers, and his certain return to earth as triumphant, universal King. It gives Christians their highest conceptions of Heaven, their noblest picture of the victorious Christ and the glory of martyrdom for Jesus' sake. The Book is the "power of God" in the hour of Christian trial and has a Crown of blessing for every one who reads it.

THE REVELATION OF JESUS CHRIST THE WORD TRIUMPHANT

CHAPTER 1

The Authorities for Message.

1. The Revelation of Je'sus Christ, which God Almighty gave unto his Son, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John,

2. Who bare record of the word of God, and of the testimony of Je'sus Christ, and of all things that he saw.

3. Blessed is he who readeth, and they who hear the words of this prophecy, and keep those things which are written therein, for the time is at hand.

4. John to the seven churches which are in A'sia: Grace be unto you, and peace, from God Almighty who is, and who was, and who is to come; and from the seven Spirits which are before his throne;

5. And from Je'sus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto him who loved us, and washed us from our sins in his own blood,

6. And hath made us kings and priests unto God Almighty, his Father; to him be glory and dominion forever and ever. A-men.

7. Behold, he cometh with clouds; and every eye shall see him, and they also who pierced him, and all kindreds of the earth shall wail because of him. Even so, A-men.

8. I am Al'pha and O-me'ga, the beginning and the end, saith the Lord God Almighty who is, and who was, and who is to come.

9. I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Je'sus Christ, was in the isle that is called Pat'mos, for the word of God, and for the testimony of Je'sus Christ.

10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11. Saying, I am Al'pha and O-me'ga, the first and the last. What thou seest, write in a book, and send it unto the seven churches which are in A'sia; unto Eph'e-sus, and unto Smyr'na, and unto Per'ga-mos, and unto Thy-a-ti'ra, and unto Sar'dis, and unto

Phil-a-del'phi-a, and unto La-od-i-ee'a.

12. And I turned to the voice that spoke with me. And being turned, I saw seven golden candlesticks;

13. And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the breast with a golden girdle.

14. His head was crowned with radiant glory, and his eyes were as a flame of fire;

15. And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16. And he had in his right hand seven stars, and out of his mouth went powerful words, sharp as a two-edged sword, and his countenance was as the sun shining in his strength.

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the First and the Last.

18. I am he who liveth, and was dead; and, behold, I am alive forevermore, A-men; and I have the keys of Hell and the place of death.

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20. The mystery of the seven stars which thou sawest in my

right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches.

CHAPTER 2

Church Letters.

*Ephesus, Smyrna, Pergamos,
Thyatira.*

1. Unto the angel of the church of Eph'e-sus write these things, saith he who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

2. I know thy works, and thy labor, and thy patience, and how thou canst not bear them who are evil; and thou hast tried them who say they are apostles, and are not, and hast found them liars.

3. Thou hast borne, and hast patience, and for my name's sake thou hast labored, and hast not fainted.

4. Nevertheless I have somewhat against thee, because thou hast left thy first love.

5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee suddenly, and will remove thy candlestick out of his place, unless thou repent.

6. But this thou hast, that thou hatest the deeds of the Nic-o-la'i-tanes, which I also hate.

7. He who hath an ear, let him hear what the Spirit saith unto the churches. Him who overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8. And unto the angel of the church in Smyr'na write these things, saith the First and the Last, who was dead, and is alive:

9. I know thy works, and tribulation, and poverty, though thou art rich, and I know the blasphemy of them who say they are Jews, and are not, but are of the synagogue of Sa'tan.

10. Fear none of those things which thou shalt suffer; behold, Sa'tan shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life.

11. He who hath an ear, let him hear what the Spirit saith unto the churches. He who overcometh shall not be hurt of the second death.

12. And to the angel of the church in Per'ga-mos write these things, saith he who hath the sharp sword with two edges:

13. I know thy works, and where thou dwellest, even where Sa'tan's seat is. Yet thou holdest fast my name, and hast not denied my faith, even in those days wherein An'ti-pas was my faithful martyr, who was slain

among you, where Sa'tan dwelleth.

14. But I have a few things against thee, because thou hast there them who hold the doctrine of Ba'laam, who taught Ba'lak to cast a stumblingblock before the children of Is'ra-el, to eat things sacrificed unto idols, and to commit fornication.

15. So hast thou also them who hold the doctrine of the Nic-o-la'i-tanes, which thing I hate.

16. Repent; or else I will come unto thee suddenly, and will fight against them with the sword of my mouth.

17. He who hath an ear, let him hear what the Spirit saith unto the churches. To him who overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth except him who receiveth it.

18. And unto the angel of the church in Thy-a-ti'ra write these things, saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass:

19. I know thy works and love, and service, and faith, and thy patience, and thy last works to be more than the first.

20. Notwithstanding I have a few things against thee, because thou sufferest that woman Jez'ebel, who calleth herself a prophetess, to teach and to seduce my

servants to commit fornication, and to eat things sacrificed unto idols.

21. And I gave her time to repent of her fornication, and she repented not.

22. Behold, I will cast her into a sick bed, and them who commit adultery with her into great tribulation, unless they repent of their deeds.

23. And I will put her children to death; and all the churches shall know that I am he who searcheth the mind and the spirit; and I will give unto every one of you according to your works.

24. But unto you I say, and unto the rest in Thy-a-ti'ra, as many as have not this doctrine, and who have not known the depths of Sa'tan, as they speak, I will put upon you none other burden.

25. But that faith which ye have already, hold fast till I come.

26. And to him who overcometh, and keepeth my works unto the end, to him will I give power over the nations.

27. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken in pieces, even as I received commandment from my Father.

28. And I will give him the morning star.

29. He who hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER 3

*Church Letters Continued.
Sardis, Philadelphia, Laodicea.*

1. And unto the angel of the church in Sar'dis write these things, saith he who hath the seven Spirits of God and the seven stars: I know thy works, that thou hast a name that thou livest, and yet thou art dead.

2. Be watchful, and strengthen the things which remain, that are ready to die, for I have not found thy works perfect before God.

3. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou wilt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4. Thou hast a few even in Sar'dis who have not defiled their garments; and they shall walk with me in white, for they are worthy.

5. He who overcometh, the same shall be clothed in white raiment; and I will not blot out his name from the Book of Life, but I will confess his name before my Father, and before his angels.

6. He who hath an ear, let him hear what the Spirit saith unto the churches.

7. And to the angel of the church in Phil-a-del'phi-a write these things, saith he who is holy, he who is true, he who hath the key of Da'vid, he who openeth, and no

man shutteth; and shutteth, and no man openeth:

8. I know thy works; behold, I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name.

9. Behold, I will make them of the synagogue of Sa'tan, who say they are Jews, and are not, but do lie, to come and worship before thy feet, and to know that I have loved thee.

10. Because thou hast kept the word of my patience, I also will keep thee safe in the hour of trial, which shall come upon all the world, to try them who dwell upon the earth.

11. Behold, I come suddenly. Hold that fast which thou hast, that no man take thy crown.

12. Him who overcometh will I make a pillar in the temple of my God, and he shall never leave it; and I will write upon him the name of my God, and the name of the city of my God, which is new Je-ru'sa-lem, which cometh down out of Heaven from my God, and I will write upon him my new name.

13. He who hath an ear, let him hear what the Spirit saith unto the churches.

14. And unto the angel of the church of the La-od-i-ce'ans write these things, saith the A-men, the

faithful and true Witness, the Beginning of the creation of God:

15. I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

16. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

17. Thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and treat thine eyes with ointment, that thou mayest see.

19. As many as I love, I rebuke and chasten; be zealous therefore, and repent.

20. Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he shall sup with me.

21. To him who overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22. He who hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER 4*John Visits Heaven; Sees God and Theocratic Assembly.*

1. After this I looked, and, behold, a door was opened in Heaven; and the first voice which I heard was, as it were, a trumpet talking with me, which said, Come up hither, and I will show thee things which must be hereafter.

2. And immediately I was in the Spirit, and, behold, a throne was set in Heaven, and God Almighty sat theron.

3. And he was youthful, vigorous and ruddy. And there was a rainbow round about the throne, in sight like an emerald.

4. And round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5. And out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6. And before the throne there was a sea of glass like unto crystal; and in the midst of the throne and round about the throne, were four creatures full of eyes within and without.

7. And the first creature was like a lion, and the second crea-

ture like a calf, and the third creature had a face as a man, and the fourth creature was like a flying eagle.

8. And the four creatures had each of them six wings about him and were full of eyes, and they rest not day nor night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come.

9. And those creatures give glory and honor and thanks to God Almighty on the throne, who liveth forever and ever.

10. And four and twenty elders fall down before him, and worship him who liveth forever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive glory and honor and power, for thou hast created all things, and for thy pleasure they are and were created.

CHAPTER 5*Universal Recognition of Worthy Work of Christ.*

1. And I saw in the right hand of God Almighty on the throne, a book written within and on the back, sealed with seven seals.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to break the seals thereof?

3. And no man in Heaven, nor in earth, neither under the earth,

was able to open the book, neither to look thereon.

4. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5. And one of the elders saith unto me, Weep not; behold, Je'sus, the Lion of the tribe of Ju'dah, the Root of Da'vid, hath conquered, and is worthy to open the book, and to break the seven seals thereof.

6. And I beheld, and lo, in the midst of the throne, and of the four creatures, and in the midst of the elders, stood the Lamb of God with sacrificial wounds, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7. And he came and took the book out of the right hand of God Almighty, who sat upon the throne.

8. And when he had taken the book, the four creatures and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of incense, which are the prayers of saints.

9. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

10. And hast made us unto our God kings and priests, and we shall reign on the earth.

11. And I beheld, and I heard the voice of many angels round about the throne and the creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb who was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

13. And every creature which is in Heaven, and on the earth, and under the earth, and such as are on the sea, and all that are in it, heard I saying, Blessing, and honor, and glory, and power, be unto God Almighty, who sitteth upon the throne, and unto the Lamb forever and ever.

14. And the four creatures said, A-men. And the four and twenty elders fell down and worshipped him who liveth forever and ever.

CHAPTER 6

John Sees Preview Pictures of World Events. Four Horsemen, Disturbance in Nature, Panic of Men.

1. And I saw the Lamb open one of the seals, and I heard, as it were, the noise of thunder, one of the four creatures saying, Come and see.

2. And I saw, and behold a

white horse. He who sat on him had a bow; and a crown was given unto him, and he went forth conquering, and to conquer.

3. And when he had opened the second seal, I heard the second creature say, Come and see.

4. And there went out another horse that was red. Power was given to him who sat thereon to take peace from the earth, so that men should kill one another. And there was given unto him a great sword.

5. And when he had opened the third seal, I heard the third creature say, Come and see. And I beheld, and lo, a black horse. He who sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four creatures say, A quart of wheat for seventeen cents, and three quarts of barley for seventeen cents, and see thou hurt not the oil and the wine.

7. And when he had opened the fourth seal, I heard the voice of the fourth creature say, Come and see.

8. And I looked, and beheld a pale horse. He who sat on him was Death, and the Keeper of the dead rode behind him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9. And when he had opened the

fifth seal, I saw under the altar the souls of them who were slain for the word of God, and for the testimony which they held.

10. And they cried with a loud voice, saying, How long, O Lord God Almighty, holy and true, dost thou not judge and avenge our blood on them who dwell on the earth?

11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a short time, until their fellow-servants also and their brethren, who should be killed as they were, should have fulfilled their course.

12. And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13. And the stars of the heavens fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken by a mighty wind.

14. And the heavens departed as a scroll when it is rolled together; and every mountain and island was moved out of its place.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty man, and every bondman, and every free man, hid in the dens and in the rocks of the mountains;

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him who sitteth on the throne, and from the wrath of the Lamb;

17. For the great Day of his Justice is come, and who shall be able to stand?

CHAPTER 7

Preview Pictures of World Events.

Redeemed Sealed with Eternal Salvation.

1. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4. And I heard the number of them who were sealed; and there were sealed a hundred and forty and four thousand of all the tribes of the children of Is'ra-el.

5. Of each of the following tribes were sealed twelve thousand: Ju'dah, Reu'ben, Gad, A'sher, Naph'ta-li, Ma-nas'seh, Sim'e-on, Le'vi, Is'sa-char, Zeb'u-lun, Jo'seph, and Ben'ja-min.

6. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

7. And cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb.

8. And all the angels stood round about the throne, and about the elders and the four creatures, and fell before the throne on their faces, and worshipped God Almighty,

9. Saying, A-men. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. A-men.

10. And one of the elders said unto me, Who are these who are arrayed in white robes? And whence came they?

11. And I said unto him, Sir, thou knowest. And he said to me, These are they who came out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

12. Therefore are they before the throne of God Almighty, and serve him day and night in his temple; and he who sitteth on the throne shall dwell among them.

13. They shall hunger no more, neither thirst any more; neither

shall the sun smite them, nor any scorching heat:

14. For the Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

CHAPTER 8

Preview Pictures of World Events.

Angelic Action Produces Terrors on Earth.

1. And when he had opened the seventh seal, there was silence in Heaven about half an hour.

2. And I saw the seven angels who stood before God Almighty; and to them were given seven trumpets.

3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4. And the smoke of the incense, which came with the prayers of the saints, ascended up before God Almighty out of the angel's hand.

5. And the angel took the censer, and filled it with fire from the altar, and cast it into the earth. And there were voices, and thunderings, and lightnings, and an earthquake.

6. And the seven angels who had the seven trumpets prepared themselves to sound.

7. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up.

8. And the second angel sounded, and, as it were, a great mountain burning with fire was cast into the sea; and the third part of the sea became blood;

9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10. And the third angel sounded, and there fell a great star from the heavens, burning like a torch, and it fell upon the third part of the rivers, and upon the fountains of waters.

11. And the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters because they were made bitter.

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13. And I beheld, and heard an angel flying through the midst of the heavens, saying with a loud voice, *Woe, woe, woe, to the in-*

habitants of the earth by reason of the other voices of the trumpets of the three angels, which are yet to sound!

CHAPTER 9

Preview Pictures of World Events.

Apollyon Leads Demons from Bottomless Pit. Gigantic Modernised Battle.

1. And the fifth angel sounded and I saw a being, fallen from the heavens upon the earth; and to him was given the key of the bottomless pit.

2. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3. And there came out of the smoke locusts upon the earth, and unto them was given power, as the scorpions of the earth have power.

4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men who have not the seal of God Almighty in their foreheads.

5. And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion when he striketh a man.

6. And in those days shall men

seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7. And the shape of the locusts was like unto horses prepared unto battle; and on their heads were crowns like gold, and their faces were as the faces of men.

8. And they had hair as the hair of women, and their teeth were as the teeth of lions.

9. And they had breastplates like breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10. And they had tails like scorpions, and there were stings in their tails; and their power was to hurt men five months.

11. And they had a king over them, who is the angel of the bottomless pit, whose name in the Hebrew tongue is A-bad'don, but in the Greek tongue is A-pol'ly-on.

12. One woe is past; and, behold, there come two woes more hereafter.

13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God Almighty,

14. Saying to the sixth angel who had the trumpet, Release the four angels who are bound in the great river Eu-phra'tes.

15. And the four angels were released, to fix the hour, the day, the month, and the year, to slay the third part of men.

16. And the number of the army of the horsemen was two hundred millions, and I heard the number of them.

17. And thus I saw the horses in the vision, and them who sat on them, having breastplates of fire, blood-red and sulphurous; and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and sulphur.

18. By these three was the third part of men killed, by the fire, and by the smoke, and by the sulphur, which issued out of their mouths.

19. For their power is in their mouth, and in their tails, for their tails were like unto serpents, and had heads, and with them they do hurt.

20. And the rest of the men who were not killed by these plagues repented not of their devil-worship, the works of their hands, made into idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk;

21. Nor repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER 10

Preview Pictures of World Events.

John Returns to Earth. Angels Rule Heavens and Overrule Earth.

1. And I saw a mighty angel

come down from Heaven, clothed with a cloud, and a rainbow was upon his head, and his face was like the sun, and his feet as pillars of fire.

2. And he had in his hand a little book open, and he set his right foot upon the sea, and his left foot on the earth,

3. And cried with a loud voice, as when a lion roareth, and when he had cried, seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from Heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5. And the angel, whom I saw stand upon the sea and upon the earth, lifted up his hand to Heaven,

6. And swore by God Almighty who liveth forever and ever, who created the heavens, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, that there should be delay no longer.

7. But in the days of the voice of the seventh angel, when he shall begin to sound, the hidden purpose of God Almighty shall be finished, as he hath declared to his servants the prophets.

8. And the voice which I heard from Heaven spoke unto me again,

and said, Go and take the little book which is open in the hand of the angel who standeth upon the sea and upon the earth.

9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it, and it shall make thy stomach bitter, but it shall be in thy mouth sweet as honey.

10. And I took the little book out of the angel's hand, and ate it, and it was in my mouth sweet as honey, but as soon as I had eaten it, my stomach was bitter.

11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAPTER 11

Preview Pictures of World Events.

Two Prophetic Witnesses of God.

God Judges Nations.

1. And there was given me a measuring rod, and the angel stood, saying, Rise and measure the temple of God, and the altar, and them who worship therein.

2. But the court which is without the temple leave out, and measure it not; for it is given unto the Gen'tiles, and the Holy City shall they tread under foot forty and two months.

3. And I will give power unto my two witnesses, and they shall prophesy a thousand two hun-

dred and sixty days, clothed in sackcloth.

4. These are the two olive trees, and the two candlesticks standing before God Almighty, witnessing to the earth.

5. And if any man hurt them, fire proceedeth out of their mouths and devoureth their enemies; and if any man hurt them, he must in this manner be killed.

6. These have power to shut the heavens, that it rain not in the days of their prophecy, and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them.

8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sod'om and E'gypt, where also our Lord was crucified.

9. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

10. And they who dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them who dwelt on the earth.

11. And after three days and a half the Spirit of life from God Almighty entered into them, and they stood upon their feet; and great fear fell upon them who saw them.

12. And they heard a great voice from Heaven saying unto them, Come up hither. And they ascended up to Heaven in a cloud; and their enemies beheld them.

13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to God Almighty of Heaven.

14. The second woe is past; and, behold, the third woe cometh quickly.

15. And the seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world have become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.

16. And the four and twenty elders, who sat before God Almighty on their seats, fell upon their faces and worshipped him,

17. Saying, We give thee thanks, O Lord God Almighty, who art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should

be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them who fear thy name, small and great; and shouldst destroy them who destroy the earth.

19. And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunberings, and an earthquake, and great hail.

CHAPTER 12

Preview Pictures of War in the Heavens. Symbolic Astronomical Wonders. Exposure of Old Serpent of Eden.

1. And there appeared a great wonder in the heavens; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

2. And she, being with child, cried out in agony of childbirth to be delivered.

3. And there appeared another wonder in the heavens; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4. And his tail drew the third part of the stars of the heavens, and did cast them to the earth. And the dragon stood before the woman who was ready to be delivered, to devour her child as soon as it was born.

5. And she brought forth a man

child, who was to rule all nations with a rod of iron, and her child was caught up unto God Almighty, and to his throne.

6. And the woman fled into the wilderness, where she hath a place prepared of God Almighty, that they should feed her there a thousand two hundred and sixty days.

7. And there was war in the heavens. Mi'chael and his angels fought against the dragon; and the dragon fought and his angels,

8. And prevailed not; and they were cast out of the heavens. .

9. And the great dragon was cast out, that old serpent, the tempter, called the Dev'il, or Sa'tan, who deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him.

10. And I heard a loud voice saying in Heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, who accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved God more than they loved life.

12. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for Sa'tan

is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13. And when Sa'tan saw that he was cast unto the earth, he persecuted the woman who brought forth the man child.

14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the old tempter.

15. And Sa'tan cast out of his mouth water as a mighty flood after the woman, that he might cause her to be carried away by the flood.

16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which Sa'tan cast out of his mouth.

17. And Sa'tan was wroth with the woman, and went to make war with the remnant of her children, who keep the commandments of God, and have the testimony of Je'sus Christ.

CHAPTER 13

Preview Pictures of Beast Governments. Satan Rules Man Through Beastlike Governments and Blights the Earth.

1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns

ten crowns, and upon his heads the name, Blasphemy.

2. And the beast which I saw was like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and Sa'tan gave him his power, and his seat, and great authority.

3. And I saw one of his heads, as it were, wounded to death; but his deadly wound was healed. And all the world wondered, and followed after the beast.

4. And they worshipped Sa'tan, who gave power unto the beast. And they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?

5. And Sa'tan gave him a mouth speaking great things and blasphemies, and power to continue forty-two months.

6. And he opened his mouth in blasphemy against God Almighty, to blaspheme his name, and his tabernacle, and them who dwell in Heaven.

7. And Sa'tan gave him authority to make war with the saints, and to overcome them, and to rule over all kindreds, and tongues, and nations.

8. And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world.

9. If any man have an ear, let him hear.

10. He who leadeth into captivity shall go into captivity. He who killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake like Sa'tan.

12. And he exerciseth all the power of the first beast before him, and causeth the earth and them who dwell thereon to worship the first beast, whose deadly wound was healed.

13. And he doeth great wonders, so that he maketh fire come down from the heavens on the earth in the sight of men,

14. And deceiveth them who dwell on the earth, by means of those miracles which he had power to do in the sight of the beast; saying to them who dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause as many as would not worship the image of the beast to be killed.

16. And he compelled all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads.

17. And no man could buy or

sell, except him who had the mark, or the name of the beast, or the number of his name.

18. Here is wisdom. Let him who hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred and sixty-six.

CHAPTER 14

Preview Action from Heaven. The Word Reappears Incarnate to Rule the Earth. Grace and Mercy are Withdrawn in Wrathful Judgment.

1. And I looked, and, lo, Christ, the Lamb of God, stood on mount Zi'on, and with him a hundred and forty-four thousand, having his Father's name written in their foreheads.

2. And I heard a voice from Heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the music of harpers playing on their harps.

3. And they sang a new song before the throne, and before the four creatures, and the elders, and no man could learn that song but the hundred and forty-four thousand, who were redeemed from the earth.

4. These are they who were not defiled with harlots; for they are as pure as virgins. These are they who follow the Lamb whithersoever he goeth. These were redeemed from among men, being

the firstfruits unto God Almighty and to the Lamb.

5. And in their mouth was found no guile, for they are without fault through the blood of the Lamb.

6. And I saw another angel flying in the heavens, having the everlasting gospel to preach unto them who dwell on the earth, and to every nation, and kindred, and tongue, and people,

7. Saying with a loud voice, Fear God Almighty, and give glory to him; for the hour of his judgment is come; and worship him who made the heavens, and the earth, and the sea, and the fountains of waters.

8. And there followed another angel, saying, Bab'y-lon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and sulphur in the presence of the holy angels, and in the presence of the Lamb.

11. And the smoke of such torment ascendeth forever and ever,

and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12. Here now is the test of the saints, that they receive not the mark of the beast, nor worship his image, but keep the commandments of God, and the faith of Je'sus.

13. And I heard a voice from Heaven saying unto me, Write, Bleassed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

14. And I looked, and behold a white cloud, and upon the cloud sat one like a man, having on his head a golden crown, and in his hand a sharp sickle.

15. And another angcl came out of the temple, crying with a loud voice to him who sat on the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap; for the harvest of the earth is ripe.

16. And he who sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17. And another angel came out of the temple which is in Heaven, he also having a sharp sickle.

18. And another angel came out from the altar, who had power over fire; and he cried with a loud cry to him who had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of

the vine of the earth; for her grapes are fully ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God Almighty.

20. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, for a distance of two hundred miles.

CHAPTER 15

*Preview Temple Scene in Heaven.
John Revisits Heaven. The Triumphant Glory of God.*

1. And I saw another sign in Heaven, great and marvelous, seven angels having the seven last plagues; for in them is ended the wrath of God Almighty.

2. And I saw, as it were, a sea of glass mingled with fire, and them who had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God Almighty.

3. And they sing the song of Mo'ses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy. All nations

shall come and worship before thee; for thy judgments are made manifest.

5. And after that I looked, and, behold, the temple of the tabernacle of the testimony in Heaven was opened.

6. And the seven angels came out of the temple, clothed in pure and white linen, having their breasts girded with golden girdles, and having the seven plagues.

7. And one of the four creatures gave unto the seven angels seven golden vials full of the wrath of God Almighty, who liveth forever and ever.

8. And the temple was filled with smoke from the glory of God Almighty, and from his power, nor could any one enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER 16

Preview Pictures of World Events.

Retributive Justice. The Devil and Dictators. Convulsions of Nature.

1. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God Almighty upon the earth.

2. And the first went, and poured out his vial upon the earth; and there fell a loathsome and grievous sore upon the men who had the mark of the beast,

and upon them who worshipped his image.

3. And the second angel poured out his vial upon the sea; and it became as the blood of the dead, and every living thing in the sea died.

4. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5. And I heard the angel of the waters say, Thou art righteous, O Lord, who art, and wast, and shalt be, because thou hast judged thus.

6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they deserve it.

7. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9. And men were scorched with great heat, and blasphemed the name of God Almighty, who hath power over these plagues, and they repented not to give him glory.

10. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues in pain,

11. And blasphemed the God of

Heaven because of their pains and their sores, and repented not of their deeds.

12. And the sixth angel poured out his vial upon the great river Eu-phra'tes; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13. And I saw three unclean spirits like frogs come out of the mouth of Sa'tan, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15. And God Almighty gathered them together into a place called in the He'brew, Ar-ma-ged'don.

16. Behold, I, Je'sus, come as a thief. Blessed is he who watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven, from the throne, saying, It is finished.

18. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19. And the great city was divided into three parts, and the cities of the nations fell, and great Bab'y-lon came in remembrance before God Almighty, to give unto her the cup of the wine of the fierceness of his wrath.

20. And every island fled away, and the mountains were not found.

21. And there fell upon men a great hail out of the heavens, every stone about a pound in weight. And men blasphemed God Almighty because of the plague of the hail; for the plague thereof was exceeding great.

CHAPTER 17

*Preview Pictures of World Events.
False Religion Borne by Beast-like Governments.*

1. And there came one of the seven angels who had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore who sitteth upon many waters,

2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

5. And upon her forehead was written this mystic name, Bab'y-lon the Great, the Mother of Harlots and Abominations of the Earth.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Je'sus; and when I saw her, I wondered with great amazement.

7. And the angel said unto me, Why art thou amazed? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8. The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition. And they who dwell on the earth shall be amazed, whose names were not written in The Book of Life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth,

10. And there are seven kings. Five are fallen, and one is, and the other is not yet come; and

when he cometh, he must continue a short time.

11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12. And the ten horns which thou sawest are ten kings, who have received no kingdom as yet; but receive power as kings one hour with the beast.

13. These have one mind, and shall give their power and strength unto the beast.

14. These shall make war with Christ, the Lamb of God, and he shall overcome them, for he is Lord of lords, and King of kings; and they who are with him are called, and chosen, and faithful.

15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16. And the ten horns which thou sawest upon the beast shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17. For God Almighty hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God Almighty shall be fulfilled.

18. And the woman whom thou sawest is that great city, which

reigneth over the kings of the earth.

CHAPTER 18

Preview End of Babylon Government. Doom and End of Man-made Governments.

1. And after these things I saw another angel come down from Heaven, having great power; and the earth was lightened with his glory.

2. And he cried mightily with a strong voice, saying, Bab'y-lon the great is fallen, is fallen, and is become the habitation of devils and the pit of every foul spirit, and a cage of every unclean and hateful bird.

3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. And I heard another voice from Heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached unto Heaven, and God Almighty hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled full to her double.

7. How much she hath glorified

herself, and lived luxuriously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God Almighty, who judgeth her.

9. And the kings of the earth, who have committed fornication and lived luxuriously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10. Standing afar off for the fear of her torment, saying, Alas, alas, that great city Bab'y-lon, that mighty city! for in one hour is thy judgment come.

11. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more.

12. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all scented wood, and vessels of ivory, and vessels of most precious wood, and of brass, and iron, and marble,

13. And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and attractive are departed from thee, and thou shalt find them no more at all.

15. The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16. And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17. For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18. And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all who had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20. Rejoice over her, thou Heaven, and ye holy apostles and prophets; for God Almighty hath avenged you on her.

21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus

with violence shall that great city Bab'y-lon be thrown down, and shall be found no more at all.

22. And the voice of harpers, and musicians, and pipers, and trumpeters, shall be heard no more at all in thee; and no workman, of whatsoever craft, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee. Thy merchants were the great men of the earth, and by thy sorceries were all nations deceived.

24. And in her was found the blood of prophets, and of saints, and of all who were slain upon the earth.

CHAPTER 19

Preview Universal Chorus of Praise. Rapture of the Church and Union with Christ. Triumph of the Word of God. Destruction of Human Rule and False Religion.

1. And after these things I heard a great voice of many people in Heaven, saying, Al-le-lu'ia! Salvation, and glory, and honor, and power, unto the Lord our God, the Almighty.

2. For true and righteous are his judgments, for he hath judged the great whore, who did corrupt the

earth with her fornication, and hath avenged the blood of his servants at her hand.

3. And again they said, Al-le-lu'ia! And her smoke rose up forever and ever.

4. And the four and twenty elders and the four creatures fell down and worshipped God Almighty, who sat on the throne, saying, A-men; Al-le-lu'ia!

5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye who fear him, both small and great.

6. And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Al-le-lu'ia! For the Lord God omnipotent reigneth.

7. Let us be glad and rejoice, and give honor to him, for the marriage of Christ, the Lamb of God, has come, and his bride, the Church, hath made herself ready.

8. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints.

9. And he saith unto me, Write, Blessed are they who are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God Almighty.

10. And I fell at his feet to worship him. And he said unto me, See thou do it not. I am thy fellowservant, and of thy brethren

who have the testimony of Je'sus. Worship God Almighty, for the testimony of Je'sus is the spirit of prophecy.

11. And I saw Heaven opened, and beheld a white horse; and he who sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but himself.

13. And he was clothed with a vesture dipped in blood. His name is called The Word of God.

14. And the armies which were in Heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth powerful words, sharp as a two-edged sword, with which he may smite the nations, and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of God Almighty.

16. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords.

17. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the heavens, Come and gather yourselves together unto the supper of the great God Almighty;

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them who sit on them, and the flesh of all men, both free and bond, both small and great.

19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against the Word of God, who sat on the horse, and against his army.

20. And the beast was taken, and with him the false prophet who wrought miracles before him, with which he deceived them who had received the mark of the beast, and them who worshipped his image. These both were cast alive into a lake of fire burning with sulphur.

21. And the remnant were slain with the sword of the King of Kings, who sat upon the horse, even the word of God which proceeded out of his mouth; and all the fowls were filled with their flesh.

CHAPTER 20

Preview, End and Destruction of Sin, Death, and Satan.

1. And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil, or Sa'tan, and bound him a thousand years,

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be released for a short time.

4. And I saw thrones, and saints sat upon them, and judgment was given unto them. And I saw the redeemed of all ages and them who were beheaded for the witness of Je'sus, and for the word of God Almighty, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years.

5. But the wicked dead lived not again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he who hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7. And when the thousand years are expired, Sa'tan shall be released from his prison,

8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Ma'gog; to gather them together to battle, the number of whom is as the sand of the sea.

9. And they spread over the surface of the earth, and surrounded the camp of the saints, and the beloved city, and fire came down from God Almighty out of Heaven and devoured them.

10. And Sa'tan who deceived them was cast into the lake of fire and sulphur, where the beast and the false prophet are, and shall be tormented day and night forever and ever.

11. And I saw a great white throne, and God Almighty, who sat on it, from whose face the earth and the heavens fled away; and there was found no place for them.

12. And I saw the dead, small and great, stand before God Almighty; and the books were opened, and another book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead who died in it; and Death and Hell delivered up the dead who were imprisoned in them; and they were judged every man according to his works.

14. And Death and Hell were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the Book of Life was cast into the lake of fire.

CHAPTER 21

Preview of All Things New and Holy.

1. And I saw new heavens and a new earth, for the first heavens and the first earth were passed away; and there was no more sea.

2. And I, John, saw the holy city, new Je-ru'sa-lem, coming down from God Almighty out of Heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of Heaven saying, Behold, the tabernacle of God Almighty is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4. And God himself shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.

5. And God Almighty, who sat upon the throne, said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful.

6. And he said unto me, It is done. The new creation is finished. I am Al'pha and O-me'ga, the beginning and the end. I will give unto him who is athirst of the fountain of the water of life freely.

7. He who overcometh shall inherit all things; and I will be his God, and he shall be my son.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and sulphur, which is the second death.

9. And there came unto me one of the seven angels who had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee Christ's Bride, the Church.

10. And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Je-ru'sa-lem, descending out of Heaven from God Almighty,

11. Having the glory of God. Its light was like a stone most precious, even like a jasper stone, clear as crystal;

12. And it had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Is'ra-el.

13. On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of Christ.

15. And he who talked with me had a golden rod to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the rod, fifteen hundred miles. The length and the breadth and the height of it are equal.

17. And he measured the wall thereof, two hundred and sixteen feet, according to man's measurement.

18. And the building of the wall of it was of jasper, and the city was pure gold, like unto clear glass.

19. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21. And the twelve gates were twelve pearls; each gate was of one pearl, and the street of the city was pure gold, like transparent glass.

22. And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it.

23. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.

24. And the redeemed of all nations shall walk in the light of it, and the kings of the earth shall be governed by it, bringing into it their honor and glory.

25. And the gates of it shall not be shut at all by day, for there shall be no night there.

26. And the glory and honor of the nations shall come into it.

27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but only those whose names are written in the Lamb's Book of Life.

CHAPTER 22

Preview, Warnings, Promises, and Assurances.

1. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God Almighty and of the Lamb.

2. In the middle of the street of the city, and on each side of the river, was the tree of life, which bare twelve manner of fruits, and yieldeid her fruit every month, and the leaves of the tree were health to the nations.

3. And there shall be no more curse, but the throne of God

Almighty and of the Lamb shall be in it, and his saints shall serve him;

4. And they shall see his face; and his name shall be in their foreheads.

5. And there shall be no night there; and they need no candie, neither light of the sun; for the Lord God Almighty giveth them light, and they shall reign forever and ever.

6. And he said unto me, These sayings are faithful and true. The Lord God Almighty of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

7. Behold, Je'sus comes suddenly; blessed is he who keepeth the sayings of the prophecy of this book.

8. And I, John, saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel who showed me these things.

9. Then saith he unto me, See thou do it not. Worship God Almighty. I am thy fellowservant, and of thy brethren the prophets, and of them who keep the sayings of this book.

10. And he saith unto me, Seal not the sayings of the prophecy of this book, for the time is at hand.

11. He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still;

and he who is holy, let him be holy still.

12. Behold, I, Je'sus, come suddenly; and my reward is with me, to give every man according to his work.

13. I am Al'pha and O-me'ga, the beginning and the end, the first and the last.

14. Blessed are they who are born again and do my commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15. For now, under the Curse, outside this city, are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie, whose part is in the lake of fire and sulphur.

16. I, Je'sus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of Da'vid, and the bright and morning star.

17. And the Spirit and the Bride say, Come! And let him who heareth say, Come! And let him who is athirst come. And whosoever will, let him take the water of life freely.

18. For I, John, testify unto every man who heareth the words of the prophecy of this Revelation, If any man shall add unto these prophecies, God Almighty shall add unto him the plagues that are written therein.

19. And if any man shall take away from these prophecies, God Almighty shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Revelation.

20. Je'sus, who testifieth these things saith, Surely I come suddenly like lightning in this world storm. A-men, even so, come, Lord Je'sus!

21. The grace of our Lord Je'sus Christ be with you all. A-men.

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PAUL'S LETTER TO HEBREW CHRISTIANS

For many years this Epistle has been credited to Paul, and still is by conservative Church leaders. It is the opinion of critics that its Author is unknown. Some suggest that the opening chapter, with author identification, having possibly the name of Barnabas or Apollos, has been lost. Undoubtedly, the Epistle lacks Paul's frequent personal assertiveness which characterize his writings, although it has his clarity and classifications.

The time is before the destruction of the Temple at Jerusalem in A. D. 70. The place is uncertain and inconsequent.

The object is to convince Hebrew Christians by Old Testament persons and orders, that Jesus Christ was God's High Priest from Heaven, superseding the Aaronic order. Therefore, having offered himself once for all on Mount Calvary, the altar skull of sin, as the Lamb of God for the sin of the world, he was approved by Resurrection from the dead, and Ascension into Heaven, for continuous ministry, as High Priest in the presence of God, as an ever present sacrifice for all believers of all time until the end of the Age of Grace.

PAUL'S LETTER TO HEBREW CHRISTIANS

CHAPTER 1

*Christ Incarnate, One with God,
the Father.*

1. God, who at different times and in diverse manners, spoke in time past unto the fathers by the prophets,

2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3. Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of his Father, the Majesty on high;

4. Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5. For unto which of the angels said God at any time, Thou art my son, this day have I begotten thee? Or, I will be to him a Father, and he shall be to me a son?

6. But, when God bringeth his only begotten Son into the world, he saith, And let all the angels of God worship him.

7. And of the angels he saith, He maketh his angels spirits, and his ministers a flame of fire.

8. But unto the Son he saith Thy throne, O God, is forever and ever. A sceptre of righteousness is the sceptre of thy kingdom.

9. Thou hast loved righteousness, and hated iniquity; therefore God, thy Father, hath anointed thee with the oil of gladness above thy fellows.

10. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

11. They shall perish; but thou remainest; and they all shall grow old as doth a garment;

12. And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

13. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14. All God's angels are ministering spirits, sent forth to minister to them who shall be heirs of salvation.

CHAPTER 2

Obey, or Die. Reasons for the Incarnation.

1. Therefore we ought to give the more earnest heed to the things which we have heard, lest

at any time we should forget them.

2. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward;

3. How shall we escape, if we neglect so great salvation which at the first began to be spoken by the Lord Je'sus, and was confirmed unto us by them who heard him?

4. God also bore them witness, both with signs and wonders, and with different miracles, and gifts of the Ho'ly Spirit, according to his own will.

5. For the angels will not have control of the world to come, whereof we speak.

6. But Da'vid testified, saying, What is man, that thou art mindful of him? or a son of man, that thou shouldst regard him?

7. Thou madest Ad'am a little lower than the angels, and crowned him with glory and honor, and didst set him over the works of thine hands.

8. And didst put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that was not put under him. But now we see not yet all things put under man.

9. But we see Je'sus, who was made a little lower than the angels that he might suffer death, crowned with glory and honor;

that he, by the grace of God, should taste death for every man.

10. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

11. For both He who purifieth and they who are purified are all of one; for which cause Je'sus is not ashamed to call them brethren,

12. Saying, I will declare my Father's name unto my brethren, and in the midst of the Church will I sing praise unto thee.

13. And again, I will put my trust in God. And again, Behold me and the children whom God hath given me.

14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him who had the power of death, that is, the Devil;

15. And deliver them who through fear of death were all their lifetime subject to bondage.

16. Therefore Je'sus took not on him the nature of angels; but he took on him the offspring of A'bra-ham.

17. Therefore in all things it was necessary for him to be made like unto his brethren, that he might be a merciful and faithful High

Priest in things pertaining to God, to make reconciliation for the sins of the people.

18. For in that he himself hath suffered, being tempted, he is able to succor them who are tempted.

CHAPTER 3

Jesus Christ, Faithful High Priest. Rebellious Are Barred by Evil Heart of Unbelief.

1. Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Je'sus;

2. Who was faithful to him who appointed him, as also Mo'ses was faithful in all his house.

3. For Je'sus Christ was counted worthy of more glory than Mo'ses, inasmuch as he who hath builded the house hath more honor than the house.

4. For every house is builded by some man; but he who built all things is God.

5. And Mo'ses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6. But Christ was faithful as a son over his own house, the Church, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7. Therefore as the Ho'ly Spirit saith, Today, if ye will hear his voice,

8. Harden not your hearts, as in the provocation, in the day of temptation in the wilderness,

9. When your fathers tempted me, proved me, and saw my works forty years.

10. Therefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways.

11. So I sware in my wrath, They shall not enter into my rest.

12. Take heed therefore, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.

14. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.

15. Still it is said, Today, if ye will hear his voice, harden not your hearts, as in the provocation.

16. For some, when they had heard, did provoke him, yet not all that came out of E'gypt led by Mo'ses.

17. But with whom was he grieved forty years? Was it not with them who had sinned, whose bodies fell in the wilderness?

18. And to whom sware he that they should not enter into his rest, but to them who believed not?

19. So we see that they could not enter in because of unbelief.

CHAPTER 4

*Sabbath Rest in Christ for Body,
Mind, and Spirit. The Sword of
the Spirit.*

1. Let us therefore be careful that we reject not the promise of Christ's rest through a like example of unbelief.

2. For unto us was the gospel preached, as well as unto them, but the word preached did not profit them, not being mixed with faith in them who heard it.

3. For we who have believed do enter into Christ's rest. But to them he said, As I have sworn in my wrath, they shall not enter into my rest, although the work of redemption was finished from the foundation of the world.

4. For the scriptures speak in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5. And in another place again, They shall never enter into my rest.

6. Seeing therefore it remaineth that some must enter therein, and they to whom the Truth was first preached entered not in because of unbelief.

7. Again, he limiteth a certain day, saying in the Psalms, Today, after so long a time; as it is said, Today, if ye will hear his voice, harden not your hearts.

8. For if Josh'u-a's conquest had given Is'ra-el rest, then would God

afterward not have spoken of another day.

9. There remaineth therefore a rest to the people of God.

10. For he who is entered into Christ's rest, he also hath ceased from his own works, as God did from his.

11. Let us hasten therefore to enter into Christ's rest, lest any man fall after the same example of unbelief.

12. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a dissembler of the thoughts and intents of the heart.

13. Neither is there any creature that is not fully known in his sight; but all things are naked and open unto the eyes of him with whom we have to do.

14. Seeing then that we have a great High Priest, who is passed into the heavens, Je'sus, the Son of God, let us loyally hold fast our profession.

15. For we have not a High Priest who cannot be touched with the feeling of our infirmities; but one who was in all points tempted, like as we are, yet without sin.

16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAPTER 5

Christ, God-ordained High Priest.

1. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins;

2. Who can have compassion on the ignorant, and on them who are deluded, for he himself also is compassed with infirmity.

3. And for that reason he ought, as for the people, so also for himself, to offer for sins.

4. And no man taketh this honor unto himself, but he who is called of God, as was Aar'on.

5. So also Christ glorified not himself to be made a High Priest; but God who said unto him, Thou art my Son, today have I begotten thee.

6. As he saith also in the Psalms, Thou art a priest forever after the order of Mel-chis'e-dec.

7. Je'sus, in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto God the Father, who was able to save him from death, and was heard in that he obeyed;

8. Though he were a Son, yet learned obedience by the things which he suffered;

9. And being made perfect, he became the author of eternal salvation unto all them who obey him;

10. Ordained of God a High Priest after the order of Mel-chis'e-dec.

11. Now of this we have many things to say, and difficult to utter, seeing ye are dull of understanding.

12. For when for the time ye ought to be teachers, ye have need that one teach you again the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13. For every one who useth milk is unskilful in the word of righteousness, for he is a babe.

14. But strong meat belongeth to them who have grown in Spirit, and can discern between truth and error.

CHAPTER 6

Onward to Perfection. The Terror of Apostasy. Sure Promises of God.

1. Therefore advancing in the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2. Nor of the doctrine of baptisms, and of laying on of hands, nor of resurrection of the dead, and of eternal judgment.

3. And this will we do with God's help.

4. For it is impossible for those who were once enlightened, and

have tasted of the heavenly gift, and were made partakers of the Ho'ly Spirit,

5. And have tasted the good word of God, and the powers of the world to come,

6. If they shall renounce Christ, to return again unto repentance. They would be crucifying to themselves the Son of God afresh, and put him to open shame.

7. For the earth which receiveth the rain that cometh oft upon it, and bringeth forth herbs suitable for them by whom it is tilled, receiveth blessing from God;

8. But, if it beareth thorns and briers, it is rejected, and is nigh unto cursing; whose end is to be burned.

9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10. For God is not unrighteous to forget your work and labor of love, which ye have shown toward his name, in that ye have ministered to the saints, and do minister.

11. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end;

12. That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13. For when God made promise to A'bra-ham, because he could

swear by no greater, he sware by himself,

14. Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15. And so, after A'bra-ham had patiently endured, he obtained the promise.

16. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife.

17. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath;

18. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us;

19. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into the Holiest of all;

20. Whither the forrunner is for us entered, even Je'sus, made a High Pricst forever after the order of Mel-chis'e-dec.

CHAPTER 7

*Christ, Ordained from Eternity,
Has Unending Priesthood, Which
Supersedes All Others.*

1. For this Mel-chis'e-dec, King of Sa'lem, priest of the most high God, who met A'bra-ham return-

ing from the slaughter of the kings, and blessed him;

2. To whom also A'bra-ham gave a tenth part of all; first being by interpretation King of Righteousness, and after that also King of Sa'lem, which is, King of Peace;

3. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4. Now consider how great this man was, unto whom even the patriarch A'bra-ham gave the tenth of the spoils.

5. And verily they who are of the sons of Le'vi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of A'bra-ham.

6. But he whose descent is not counted from them received tithes of A'bra-ham, and blessed him who had the promises.

7. No one can deny that a superior has authority to bless an inferior.

8. And here men who die receive tithes; but there he receiveth them, of whom it is witnessed that he still liveth.

9. And as I may so say, Le'vi also, who receiveth tithes, paid tithes in A'bra-ham.

10. For he was yet in the loins

of his father, when Mel-chis'e-dec met him

11. If therefore perfection were by the Le-vit'i-cal priesthood, for under it the people received the law, what further need was there that another priest, even Je'sus, should rise after the order of Mel-chis'e-dec, and not be called after the order of Aar'on?

12. For the priesthood being changed, there is made of necessity a change also of the law.

13. For Je'sus, of whom these things are spoken, belongeth to another tribe, of whom no man gave attendance at the altar.

14. For it is evident that our Lord sprang out of Ju'dah; of which tribe Mo'ses spoke nothing concerning priesthood.

15. And it is yet far more evident that after the similitude of Mel-chis'e-dec there ariseth another priest, Je'sus,

16. Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17. For he testifieth, Thou art a priest forever after the order of Mel-chis'e-dec.

18. There is therefore certainly a cancellation of the Aar-on'ic order because it was weak and ineffective.

19. For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God.

20. And God confirmed his appointment with an oath of authority.

21. Thus was Je'sus made the surety of a better testament.

22. For those priests were made without an oath; but Je'sus was made High Priest with an oath by God, who said unto him, The Lord sware and will not repent, Thou art a Priest forever, after the order of Mel-chis'e-dec.

23. And they truly were many priests, but they could not continue by reason of death.

24. But Je'sus, because he continueth ever, hath an unchangeable priesthood.

25. Therefore he is able also to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them.

26. For such a High Priest we needed, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27. Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself upon the cross.

28. For the law maketh men high priests who have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore, the perfect High Priest for every one.

CHAPTER 8

New and Better Covenant for Israel and the World.

1. Now of the things which we have spoken this is the sum: We have such a High Priest in Je'sus, who is set on the right hand of the throne of God's Majesty in Heaven;

2. A minister in the Sanctuary, of the True Tabernacle, which the Lord pitched, and not man.

3. For every high priest is ordained to offer gifts and sacrifices; wherefore it was necessary that Je'sus should bring a sacrifice in his own body.

4. For if he were on earth, he would not be a priest, seeing that there are Aar-on'ic priests who offer gifts according to the law;

5. Who serve unto the example and shadow of heavenly things, as Mo'ses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern shown to thee on the mount.

6. But now hath Je'sus obtained a more excellent ministry, by which also he is the mediator of a better covenant, which is established upon better promises.

7. For if that first covenant had been faultless, then would no place have been sought for the second.

8. But finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make

a new covenant with the house of Is'ra-el and with the house of Ju'dah;

9. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of E'gypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10. For this is the covenant that I will make with the house of Is'ra-el after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people.

11. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest.

12. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13. In that he saith, A new covenant, he hath made the first covenant old. Now that which is obsolete and aged is ready to vanish away.

CHAPTER 9

*Earthly and Heavenly Sanctuaries.
Christ, the Lamb of God, Offered
Once and for All Peoples.*

1. Then the first covenant had also ordinances of divine service, and a worldly sanctuary.

2. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary.

3. And after the second veil, the tabernacle which is called the Holiest of all;

4. Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aar'on's rod that budded, and the tables of the covenant;

5. And over it the cherubim of glory shadowing the mercy-seat; of which we cannot now speak particularly.

6. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7. But into the second went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

8. The Ho'ly Spirit thus signifying, that the way into the Holiest of all was not yet made manifest, while the first tabernacle was yet standing;

9. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him who did the service perfect, as pertaining to the conscience;

10. Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of the priesthood of Christ.

11. For Christ being a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this material order;

12. Neither by the blood of goats and calves, but by his own blood he entered in once into the Holiest of all, having obtained eternal redemption for us.

13. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh,

14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they who are called might receive the promise of eternal inheritance.

16. For where a testament is, there must also of necessity be the death of the testator.

17. For a testament is of force after men are dead; otherwise it

is of no strength at all while the testator liveth.

18. Whereupon the first testament also was dedicated with blood.

19. For when Mo'ses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20. Saying, This is the blood of the testament which God hath enjoined unto you.

21. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us;

25. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26. For then must he often have suffered since the foundation of

the world; but now, at the close of the Age, once hath he appeared to put away sin by the sacrifice of himself.

27. And as it is appointed unto men once to die, but after this the judgment;

28. So Christ was once offered to bear the sins of many; and unto them who look for him shall he appear the second time, without a ransom for sin, in kingly power.

CHAPTER 10

Futility of Ceremonial Sacrifice.

All Sufficiency and Acceptance of Christ's High Priestly Office, and the Terror to Those Who Reject It.

1. For the law casting a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2. Otherwise, they surely would have ceased to be offered, because the worshippers once purged should have had no more conscience of sins.

3. But in those sacrifices there is a remembrance again made of sins every year.

4. For it is not possible that the blood of bulls and of goats should take away sins.

5. Therefore when Christ cometh into the world, he saith, Sacrifice and offering thou wouldest

not, but a body hast thou prepared me.

6. In burnt offerings and sacrifices for sin thou hast had no pleasure.

7. Then said Je'sus, Lo, I come to do thy will, O God, as it is written of me in the volume of the Book.

8. He began by saying, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10. Therefore by the will of God we are sanctified through the offering of the body of Je'sus Christ once for all.

11. And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins;

12. But Je'sus Christ, after he had offered one sacrifice for sins forever, sat down on the right hand of God;

13. From henceforth waiting till his enemies be made his footstool.

14. For by one offering he hath perfected forever them who are sanctified.

15. Whereof the Ho'ly Spirit also is a witness to us; for after that he had said before,

16. This is the covenant that I will make with them after those

days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17. And their sins and iniquities will I remember no more.

18. Now where remission of these is, there is no more offering for sin.

19. Having therefore, brethren, boldness to enter into the Holiest of all by the blood of Je'sus,

20. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21. And having Je'sus the High Priest over the house of God;

22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23. Let us hold fast the profession of our faith without wavering, for he is faithful who promised.

24. And let us consider one another to provoke unto love and to good works;

25. Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the Day approaching.

26. For if we sin wilfully after that we have received the knowledge of the Truth, there is no other sacrifice for sins,

27. But a certain fearful looking for judgment and fiery indigna-

tion, which shall devour the adversaries.

28. He who despised Mo'ses' law died without mercy under two or three witnesses.

29. To how much harsher punishment, suppose ye, shall he be condemned justly, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30. For we know God hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31. It is a fearful thing to fall into the hands of the living God.

32. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33. Partly, while ye were made a show both by reproaches and afflictions; and partly, while ye became companions of them who were so used.

34. For ye had compassion on the prisoners, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in Heaven a better and a more enduring substance.

35. Cast not away therefore your confidence, which hath great recompense of reward.

36. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37. For yet a little while, and Christ, who shall come, will come, and will not tarry.

38. Now the just shall live by faith, but if any man trust in works, God will have no pleasure in him.

39. But we are not of them who draw back unto such ruin; but of them who believe to the saving of the soul.

CHAPTER 11

Faith, Golden Anchor Chain of Hope, Holds Earth to Heaven. Some Heroes of Faith.

1. Now faith is the substance of things hoped for, the evidence of things not seen.

2. For by it the elders obtained a good report.

3. Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.

4. By faith A'bel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh.

5. By faith E'noch was translated that he should not see death; and was not found, because God had translated him; for before

his translation he had this testimony, that he pleased God.

6. But without faith it is impossible to please him; for he who cometh to God must believe that he exists and that he rewards them who diligently seek him.

7. By faith No'ah, being warned of God of things not seen as yet, moved with fear, prepared an ark, and saved his family; by which he condemned the world, and became heir of the righteousness which is by faith.

8. By faith A'bra-ham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with I'saac and Ja'cob, the heirs with him of the same promise.

10. For he looked for the city with enduring foundations, whose builder and maker is God.

11. Through faith also Sa'rah received strength to conceive, and was delivered of a child when she was past child-bearing age, because she believed God faithful who had promised.

12. Therefore sprang there of A'bra-ham, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable.

13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14. For they who say such things declare plainly that they seek a country.

15. And truly, if they had been thinking of that country from whence they came, they might have had opportunity to return to it.

16. But they desired a better country, that is, a heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city.

17. By faith A'bra-ham, when he was tried, offered up I'saac.

He who had received the promises offered up his only begotten son,

18. Of whom it was said, In I'saac shall be thy descendants;

19. Believing that God was able to raise him up, even from the dead; whence also he received him as a type of Christ's atonement.

20. By faith I'saac blessed Ja'cob and E'sau concerning things to come.

21. By faith Ja'cob, when he was dying, blessed both the sons of Jo'seph; and worshipped God, leaning upon the top of his staff.

22. By faith Jo'seph, when he died, made mention of the depart-

ing of the children of Is'ra-el; and gave commandment concerning his body.

23. By faith Mo'ses, when he was born, was hid three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's commandment.

24. By faith Mo'ses, when he was come to years, refused to be called the son of Ph'a-raoh's daughter;

25. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26. Esteeming the reproach of Christ greater riches than the treasures in E'gypt; for he looked unto the unseen reward promised him.

27. By faith he forsook E'gypt, not fearing the wrath of the king; for he endured, as seeing God, who is invisible.

28. Through faith he kept the passover, and the sprinkling of blood, so that he who destroyed the firstborn should not touch them.

29. By faith they passed through the Red Sea as by dry land; which the E-gyp'tians, attempting to do, were drowned.

30. By faith the walls of Jer'i-cho fell down, after they were compassed about seven days.

31. By faith the harlot Ra'hab perished not with unbelievers,

after she had received the spies with peace.

32. And what more shall I say? For the time would fail me to tell of Gid'e-on, and of Ba'rak, and of Sam'son, and of Jeph'tahah; of Da'vid also, and Sam'u-el, and of the prophets;

33. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, grew valiant in fight, turned to fight the armics of the aliens.

35. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection.

36. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment;

37. They were stoned, they were sawed asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented;

38. They wandered in deserts, and in mountains, and in dens and caves of the earth; of these martyrs the world was not worthy.

39. And these all, having obtained a good report through faith, received not the promise;

40. God having provided some better thing for us, that they without us should not be made perfect.

CHAPTER 12

Heavenly Witnesses. The Chastened Life. Worthy Conduct. Unshaken Truth.

1. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which cloth so closely cling to us, and let us run with patience the race that is set before us,

2. Looking unto Je'sus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3. For consider Je'sus, who endured such contradiction of sinners against himself, so that ye be wearied not and faint not in your minds.

4. Ye have not yet resisted unto death, striving against sin.

5. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him,

6. For whom the Lord loveth he chasteneth, and correcteth every son whom he receiveth.

7. If ye endure chastening, God dealeth with you as with sons; for

what son is he whom the father chasteneth not?

8. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9. Furthermore we have had fathers of our flesh who corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?

10. For they for a few days chastened us after their own pleasure; but God for our profit, that we might be partakers of his holiness.

11. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaccable fruit of righteousness unto them who are exercised thereby.

12. Wherefore be strong in the Lord, and lift up your feeble hands,

13. And make straight paths for your feet, so that he who is lame be not turned out of the way; but rather guided to life eternal.

14. Follow peace with all men, and holiness, without which no man shall see the Lord;

15. Looking diligently that no man fail of the grace of God; and that no root of bitterness spring up and trouble you, and thereby many be defiled.

16. Let no one be a fornicator, or profane person, as E'sau, who

for one morsel of meat sold his birthright.

17. For ye know how that afterward, when he desired to inherit the blessing, he was rejected; for he could not change his error, though he sought to do so carefully with tears.

18. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19. And the sound of a trumpet, and the voice of God; which voice they who heard entreated that the Word should not be spoken to them any more.

20. They could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart;

21. And so terrible was the sight, that Mo'ses said, I exceedingly fear and quake.

22. But ye are come unto mount Zi'on, and unto the city of the living God, the heavenly Je-ru'salem, and to an innumerable company of angels,

23. To the General Assembly and Church of the firstborn, which are written in Heaven, and to God, the Judge of all, and to the spirits of just men made perfect,

24. And to Je'sus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of A'bel.

25. See that ye refuse not God who speaketh. For if they escaped not who refused him who spoke on earth from Si'na-i, much more shall not we escape, if we turn away from him who now speaketh from Heaven;

26. Whose voice then shook the earth, but now he hath promised, saying, Yet once more I shake not the earth only, but also the heavens.

27. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28. Therefore, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire.

CHAPTER 13

Admonition to Christian Living.

1. Let brotherly love continue.
 2. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.
 3. Remember them who are in bonds, as bound with them; and them who suffer adversity, as being yourselves also in the body.

4. Marriage is honorable in all, and the married life should be pure; but whoremongers and adulterers, God will judge.

5. Let your conversation be without covetousness; and be content with such things as ye have, for he hath said, I will never leave thee, nor forsake thee.

6. Thus promised we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

7. Remember the saints, who have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation,

8. Je'sus Christ, the same yesterday, today, and forever.

9. Be not carried about with various and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them who have been occupied therein.

10. We have an altar, whereof they have no right to eat who serve the Mo-sa'ic tabernacle.

11. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12. Wherefore Je'sus also, that he might sanctify the people with his own blood, suffered with sinners outside the Mo-sa'ic encampment.

13. Let us go forth therefore unto him without the camp, bearing his reproach.

14. For here have we no continuing city, but we seek one to come.

15. Therefore through Je'sus, our High Priest, let us offer our bodies a living sacrifice, always giving thanks in his name.

16. But to do good and to share with others forget not, for with such sacrifices also God is well pleased.

17. Obey Church officers who have the rule over you, and submit yourselves, for they watch for your souls, as they who must give account, that they may do it with joy, and not with grief, for that is unprofitable for you.

18. Pray for me, for I have a good conscience in all things, and I am anxious always to live to the glory of God.

19. But I beseech you the rather to do this, that I may be restored to you the sooner.

20. Now the God of peace, who brought again from the dead our Lord Je'sus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21. Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Je'sus Christ; to whom be glory forever and ever. A-men.

22. And I beseech you, brethren, hear this word of exhortation; for I have written a letter unto you in few words.

23. Know ye that our brother Tim'o-thy is set at liberty; with whom, if he come shortly, I will see you.

24. Salute all them who have the rule over you, and all the saints. They of It'a-ly salute you.

25. Grace be with you all. A-men.

PAUL'S LETTER TO ROMAN CHRISTIANS

The Author is Paul; the time is about A. D. 56; the place is Corinth.

This Epistle belongs to the uncontested letters of Paul, ranking first among all his epistles, as the most systematically doctrinal statement from him. Thus it became both a rock of confidence and a field of controversy for the Church in all ages.

Its chief importance to a world of sinners is its firmly fixed doctrine of "justification by faith." This reaches its liberating freedom in Chapter 5. Then, as Christians, the redeemed move forward to the towering climax of Chapter 8. Charters for orderly forms of social and civic life are found in Chapters 12 and 13.

The object of the Epistle was to supplant the idolatrous philosophy of the Gentiles and the vain formalism of the Jew. Man, without Christ, as now, was hopelessly in despair. Christ, as the very Heart of God, was, and is, the only kindling hope for man and nation.

PAUL'S LETTER TO ROMAN CHRISTIANS

CHAPTER 1

Glorious Power of the Gospel.

Total Depravity of Man.

1. Paul, a servant of Je'sus Christ, called to be an apostle, separated unto the gospel of God,

2. Which he had promised before by his prophets in the holy scriptures,

3. Concerning his Son Je'sus Christ our Lord, who was made of the offspring of Da'vid according to the flesh,

4. And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead;

5. By whom we have received grace and apostleship, for obedience to the faith among all nations, for the glory of his name;

6. Among whom are ye also called of Je'sus Christ,

7. Who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Je'sus Christ.

8. First, I thank my God through Je'sus Christ for you all, that your faith is spoken of throughout the whole world.

9. For God is my witness, whom I serve with my spirit in the

gospel of his Son, that without ceasing I make mention of you always in my prayers;

10. Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12. That is, that I may be comforted together with you by the mutual faith both of you and me.

13. Now I would not have you ignorant, brethren, that often times I purposed to come unto you, but was prevented hitherto, that I might have some fruit among you also, even as among other Gen'tiles.

14. I am debtor both to the Greeks, and to all other men; both to the wise, and to the foolish.

15. So, as much as in me is, I am ready to preach the gospel to you also who are at Rome.

16. For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one who believeth; to the Jew first, and also to the Greek.

17. For therein is the righteousness of God revealed from faith to

faith; as it is written, The just shall live by faith.

18. For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

19. Because that which may be known of God is made plain to them; for God hath shown it unto them.

20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and God-head; so that they are without excuse;

21. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened.

22. Professing themselves to be wise, they became fools,

23. And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies among themselves;

25. Who changed the truth of God into a lie, and worshipped and served the creature more

than the Creator, who is blessed forever. A-men.

26. For this cause God gave them up unto vile affections; for even their women became moral perverts.

27. And likewise also the men, flamed out in their lust one toward another, and received in themselves that punishment for their sin which was inevitable.

28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are morally degenerate;

29. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, slander; whisperers,

30. Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

31. Without understanding, covenant breakers, without natural affection, implacable, unmerciful;

32. Who knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them who do them.

CHAPTER 2

Judgment Against Sin Alike for All.

1. Therefore, thou art inexcusable, O wicked man, whosoever

thou art who judgest; for wherein thou judgest another, thou condemnest thyself; for thou who judgest dost the same things.

2. But we are sure that the judgment of God is, according to truth, against them who commit such things.

3. And thinkest thou this, O wicked man, who judgest them who do such things, and dost the same, that thou shalt escape the judgment of God?

4. Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the mercy of God is intended to lead thee to repentance?

5. But thy hardness and impenitent heart treasures up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6. Who will render to every man according to his deeds;

7. To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life;

8. But unto them who are contentious, and do not obey the truth, but obey error, indignation and wrath,

9. Tribulation and anguish, upon every soul of man who doth evil, of the Jew first and also of the Gen'tile;

10. But glory, honor, and peace, to every man who worketh good,

to the Jew first, and also to the Gen'tile,

11. For there is no respect of persons with God.

12. For as many as have sinned without law shall also perish without law; and as many as have sinned under the law shall be judged by the law,

13. In the day when God shall judge the secrets of men by Jesus Christ according to the gospel.

14. For not the hearers of the law are just before God, but the doers of the law shall be justified.

15. For when the Gen'tiles, who have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves,

16. Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.

17. Thou art called a Jew, and hast confidence in the law, and makest thy boast of God,

18. And knowest his will, and approvest the things that are more excellent, being instructed out of the law;

19. And art confident that thou thyself art a guide of the blind, a light to them who are in darkness,

20. An instructor of the foolish, a teacher of babes, who hast the form of knowledge and of the truth in the law.

21. Thou therefore who teachest another, teachest thou not thyself? Thou who preachest that a man should not steal, dost thou steal?

22. Thou who sayest a man should not commit adultery, dost thou commit adultery? Thou who abhorrest idols, dost thou commit sacrilege?

23. Thou who makest thy boast of obeying the law, through breaking the law, dishonorest thou not God?

24. For the name of God is blasphemed among the Gen'tiles through you, as it is written.

25. For circumcision verily profiteth, if thou keep the law, but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27. And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28. For he is not a Jew, who is one outwardly; neither is that circumcision, which is outward in the flesh.

29. But he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

CHAPTER 3

Universality and Terrible Effects of Sin. The Grace of God. Futility of Ceremonial Law.

1. What advantage then hath the Jew, or what profit is there of circumcision?

2. Much every way; chiefly, because that unto them were committed the oracles of God.

3. For what if some did not believe? Shall their unbelief make the word of God without effect?

4. God forbid; yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5. But if your unbelief verifies the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance?

6. God forbid; for then how shall God judge the world?

7. But if the truth of God hath been more exalted to his glory through my preaching the gospel, which some say is a lie, why yet am I also judged as a sinner?

8. And why should we be slanderously reported? Some affirm that we say, Let us do evil, that good may come. Their damnation is just.

9. What then? Are Jews better than Gen'tiles? No, in no wise, for we have before proved both Jews and Gen'tiles, that they are all under sin;

10. As it is written, There is none righteous, no, not one.

11. There is none who understandeth, there is none who seeketh after God.

12. They are all gone out of the way, they are together become unprofitable; there is none who doeth good, no, not one.

13. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips;

14. Whose mouth is full of cursing and bitterness;

15. Their feet are swift to shed blood;

16. Destruction and misery are in their ways,

17. And the way of peace have they not known;

18. There is no fear of God before their eyes.

19. Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

20. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.

21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22. Even the righteousness of God, which is by faith in Jesus Christ, unto all and upon all them

who believe, for there is no difference,

23. For all have sinned, and come short of the glory of God.

24. Therefore, being justified freely by his grace through the redemption that is in Christ Jesus;

25. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26. To declare, I say, at this time his righteousness; that he might be just, and the justifier of him who believeth in Jesus.

27. Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith.

28. Therefore we conclude that a man is justified by faith without obedience to ceremonial law.

29. Is he the God of the Jews only? Is he not also of the Gentiles? Yea, of the Gentiles also;

30. Seeing it is one God who shall justify the circumcision by faith, and uncircumcision through faith.

31. Do we then make void the law through faith? God forbid; yea, we establish the law.

CHAPTER 4

Abraham Accepted by Faith, and Faith-Father to All Believers in Jesus Christ.

1. What shall we say then that Abraham our father hath found, as pertaining to the flesh?

2. For if A'bra-ham were justified by works, he hath whereof to glory; but not before God.

3. For what saith the scripture? A'bra-ham believed God, and it was credited to him for righteousness.

4. Now to him who worketh is the reward not reckoned of grace, but of debt.

5. But to him who worketh not, but believeth on God who justifieth the repentant, his faith is counted for righteousness.

6. Even as Da'vid also describeth the blessedness of the man, unto whom God credited righteousness without works,

7. Saying, Blessed are they whose iniquities are forgiven, and whose sins are blood-covered by faith.

8. Blessed is the man whom the Lord justifieth.

9. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to A'bra-ham for righteousness.

10. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but as an uncircumcised Gen'tile.

11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had before being circumcised; that he might be the father of all them

who believe, though they be not circumcised; that righteousness might be imputed unto them also;

12. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father A'bra-ham, which he had before his circumcision.

13. For the promise that he should be the heir of the world was not to A'bra-ham, or to his offspring, through the law, but through the righteousness of faith.

14. For if they who are of the law be heirs, faith is made void, and the promise made of none effect;

15. Because the law worketh wrath, for where there is no law, there is no transgression.

16. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all believers; not to them only who are of the law, but to them also who are of the faith of A'bra-ham, who is the father of us all.

17. Therefore God saith, I have made thee a father of many nations, and A'bra-ham believed God, who quickeneth the dead, and calleth those things which are not as though they were.

18. For A'bra-ham believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy offspring be.

19. And being vigorous in faith, he considered not his own body impotent, when he was about a hundred years old, nor the barrenness of Sa'rah, his wife;

20. And he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21. And he was fully persuaded that what God had promised he was able also to perform;

22. And therefore it was credited to him for righteousness.

23. Now it was not written for his sake alone, that it was credited to him;

24. But for us also, to whom it shall be credited, if we believe on God who raised up Je'sus our Lord from the dead;

25. Who was delivered for our offenses, and was raised again for our justification.

CHAPTER 5

Justification by Faith. Death from Adam. Life in Christ.

1. Therefore being justified by faith, we have peace with God through our Lord Je'sus Christ;

2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3. And not only so, but we triumph in our troubles; knowing that trouble worketh patience;

4. And patience, experience; and experience, hope;

5. And hope giveth courage, because the love of God is shed abroad in our hearts by the Ho'ly Spirit who is given unto us.

6. For when we were yet sinners, in due time Christ died for the ungodly.

7. Seldom for an upright man will one die; yet possibly for a good man some would even dare to die.

8. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9. Much more then, being now justified by his blood, we shall be saved from wrath through him.

10. For if, when we were enemies, we were reconciled to God by the death of his Son for us, much more, being reconciled, we shall be saved by his life.

11. And not only so, but we also joy in God through our Lord Je'sus Christ, in whom we have now received the reconciliation.

12. Therefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for all have sinned;

13. For until the law sin was in the world, but sin is not trespass when there is no law.

14. Nevertheless death reigned from Ad'am to Mo'ses, even over them who had not sinned after the similitude of the transgression of Ad'am, who is the figure of Christ the sinless, who was to come.

15. But there is a contrast between the trespass and the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Je'sus Christ, hath abounded unto many.

16. And there is a contrast also between the gift and the judgment; for the judgment was by one sin to condemnation, but the free gift is of many offenses unto justification.

17. For if by Ad'am's offense death reigned by him; much more they who receive abundance of grace and of the gift of righteousness shall reign in life by one, Je'sus Christ.

18. Therefore as by the offense of Ad'am, judgment came upon all men to condemnation; even so by the righteousness of Je'sus Christ the free gift came upon all believers unto justification of life.

19. For as by Ad'am's disobedience, many were made sinners, so by the obedience of Je'sus Christ shall many be made righteous.

20. Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound;

21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Je'sus Christ our Lord.

CHAPTER 6

Old Nature Crucified, Dead, and Buried. New Life in Christ; New Nature, Law, and Triumph.

1. What shall we say then? Shall we continue in sin, that grace may abound?

2. God forbid. How shall we, who are dead to sin, live any longer therein?

3. Know ye not, that so many of us as were baptized into Je'sus Christ were baptized into his death?

4. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5. For if we have been united together in the likeness of his death, we should also live in the likeness of his resurrection;

6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7. For he who is dead is freed from sin.

8. Now if we be dead with Christ, we believe that we shall also live with him;

9. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10. For in that he died, he died once to atone for sin; but in that he liveth, he ever liveth unto God.

11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Je'sus Christ our Lord.

12. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those who are alive from the dead, and your members as instruments of righteousness unto God.

14. For sin shall not have dominion over you; for ye are not under the ceremonial law, but under grace.

15. What then? Shall we sin, because we are not under the law, but under grace? God forbid.

16. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17. But God be thanked, that although ye were the servants of sin, yet now ye have obeyed from the heart that form of doctrine which was delivered you.

18. Being then made free from sin, ye became the servants of righteousness.

19. I speak after the manner of men because of the infirmity of your flesh; for as ye once offered the members of your body unto vice and sin, so now consecrate

them in purity and holiness unto the Lord.

20. For when ye were the servants of sin, ye obeyed not righteousness.

21. What bitter fruit ye had then in those things whereof ye are now ashamed; for the end of those things is death.

22. But now being made free from sin, and become servants to God, ye have your fruit in holiness and everlasting life.

23. For the wages of sin is death; but the gift of God is eternal life through Je'sus Christ our Lord.

CHAPTER 7

Law, Revealer of Sin. Deadly Conflict of Carnally Minded.

1. Know ye not, brethren, for I speak to them who know the law, how that the law hath dominion over a man as long as he liveth?

2. For the woman who hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is free from the law of her husband.

3. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is not an adulteress, though she be married to another man.

4. Therefore, my brethren, ye also are become dead to the law by the body of Christ; that ye

should be married to another, even to Christ who was raised from the dead, that we should bring forth fruit unto God.

5. For when we were in the flesh, the passions of sins, which were revealed by the law, did work in our members to bring forth fruit unto death.

6. But now we are free from the ceremonial law, it being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law of commandment; for I had not known covetousness, except the law had said, Thou shalt not covet.

8. But sin, by the commandment, grew vigorous and wrought in me all manner of covetous desires. For without the law sin was dead.

9. For I was alive without the law once; but when the commandment came, sin was revealed, and my righteousness died.

10. And the commandment, which was ordained to life, I found to be unto death.

11. For sin deceived me, taking occasion by the commandment, and by it slew me.

12. Therefore the law is holy, and the commandment holy, and just, and good.

13. Was then that which is good made death unto me? God forbid. But sin, that it might be unmasked as sin, by the commandment which is good, wrought death in me.

14. For we know that the law is spiritual; but I am carnal, sold under sin.

15. For by nature I am under bondage to sin and do hateful things.

16. If then I now do that which is right, I consent unto the law that it is good.

17. So then, if I in weakness transgress, it is no more I who do it, but sin that overmasters me.

18. For I know that in my flesh, by nature, dwelleth no good thing; for to plan is easy for me; but to perform that which is good is impossible.

19. For the good that I want to do, I do not; but the evil which I hate, that I do.

20. Now if I do that which I would not, it is no more I who do it, but sin that overmasters me.

21. I find then a law enslaving the natural man, that, when he would do good, evil overmasters him.

22. For I delight in the law of God after the inward man.

23. But I see that other law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

24. O wretched man that I am! Who shall deliver my soul from the bondage of this death?

25. I thank God through Je'sus Christ our Lord. So then with the mind I myself serve the law of God; but the flesh would serve the law of sin.

CHAPTER 8

Regeneration and Adoption, with Regimented Goodness. Spirit Intercession and Body Redemption. Inseparable Union with God in Christ.

1. There is therefore now no condemnation to them who are in Christ Je'sus, who walk not after the flesh, but after the Spirit.

2. For the law of the Spirit of life in Christ Je'sus hath made me free from the law of sin and death.

3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh;

4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5. For they who are only flesh-born do mind the things of the flesh; but they who are Spirit-born, the things of the Spirit.

6. Thus to be carnally minded is death; but to be spiritually minded is life and peace;

7. Because the carnal mind is enmity against God, for it is not

subject to the law of God, neither indeed can be.

8. So then they who are in bondage to the flesh cannot please God.

9. But ye are not in bondage to the flesh, but in the freedom of the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11. But if the Spirit of God who raised up Je'sus from the dead dwell in you, he who raised him from the dead shall also quicken your mortal bodies by his Spirit who dwelleth in you.

12. Therefore, brethren, we are not debtors to the flesh, to live after the flesh.

13. For if ye live only for the flesh, ye shall die; but if ye through the Spirit do crucify the deeds of the body, ye shall live.

14. For as many as are led by the Spirit of God, they are the sons of God.

15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Our Father.

16. The Spirit himself beareth witness with our spirit, that we are the children of God;

17. And if children, then heirs; heirs of God, and joint-heirs with

Christ, if we bear affliction with him, that we may be also glorified together.

18. For I know that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19. For the earnest expectation of creation waiteth for the appearance of the sons of God.

20. Creation was made perfect, but subject to imperfections, in hope of redemption.

21. Because creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22. For we know that the whole creation groaneth and travaileth in pain together until now.

23. And not only they, but ourselves also, who have the gift of the Ho'ly Spirit, even we ourselves groan within ourselves, waiting for the full adoption as sons, even the redemption of our bodies.

24. For we are saved by hope; but hope that is seen is not hope, for what a man hath, why doth he yet hope for?

25. But if we hope for that which we see not, then do we with patience wait for it.

26. Likewise the Spirit himself also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit himself maketh intercession for us in language which we cannot understand.

27. And God who searcheth human hearts knoweth the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28. And we know that all things work together for good to them who love God, who have accepted his Call to salvation.

29. These, whom he did fore-
know, he also did predestinate to be conformed to the image of his Son, that the Son might be the firstborn among many brethren.

30. For whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

31. What shall we then say to these things? If God be for us, who can be against us?

32. He who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33. Who shall lay anything to the charge of God's elect? It is God who justifieth.

34. Who is he who condemneth? It is Christ who died, yea rather, who is risen again, who is even at the right hand of God, who also maketh intercession for us.

35. What shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36. No, in all these things we

are more than conquerors through him who loved us.

37. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

38. Nor height, nor depth, nor any other adversary, shall be able to separate us from the love of God, which is in Christ Je'sus our Lord.

39. Yea, it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

CHAPTER 9

God Selects Persons According to His Foreknowledge of Character.

Salvation by Faith.

1. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Ho'ly Spirit,

2. That I have great heaviness and continual sorrow in my heart.

3. For I could wish that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh,

4. Who are Is'ra-el-ites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5. Of whom are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. A-men.

6. Not that God's word hath

failed. For they are not all Is'ra-el, who are of Is'ra-el;

7. Neither, because they are the offspring of A'bra-ham, are they all children of the promise; but, in I'saac shall be thy descendants.

8. That is, They who are the children of the flesh, are not the faith children of God, but the children of the promise are chosen of God.

9. For this is the word of promise, At this time will I come, and Sa'rah shall have a son.

10. And not only this; but when Re-bec'ca also had conceived twins by our father I'saac,

11. It was said unto her, The elder shall serve the younger.

12. And it is written, Ja'cob have I loved, but E'sau have I hated;

13. Although the children being not yet born, neither having done any good or evil, that the purpose of God according to selection by foreknowledge might stand, not of works, but of God, who calleth.

14. What shall we say then? Is there unrighteousness with God? God forbid.

15. For he saith to Mo'ses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16. So then it is not the merit of him who willeth, nor of him who runneth, but of God who showeth mercy.

17. For the scripture saith unto

Pha'raoh, Even for this same purpose have I placed thee upon the throne, that I might show my power over thee, and that my name might be declared throughout all the earth.

18. Therefore hath God mercy on whom he will have mercy, and whom he will, he resisteth.

19. Thou wilt say then unto me, Why doth God yet find fault? For who can withstand his purpose?

20. Nay, but, O man, who art thou who repliest against God? Shall the thing formed say to him who formed it, Why hast thou made me thus?

21. Hath not the potter power over the clay; of the same lump to make one vessel unto honor, and another unto dishonor?

22. What if God, willing to show his wrath, and to make his power known, endured with much patience the vessels of wrath filled for destruction;

23. And that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory,

24. Even us, whom he hath called, not of the Jews only; but also of the Gen'tiles?

25. As he saith also in Ho-se'a, I will call them my people, who were not my people; and her beloved, who was not beloved.

26. And it shall come to pass, that in the place where it was said

unto them, Ye are not my people; there shall they be called the children of the living God.

27. I-sa'iah also crieth concerning Is'ra-el, Though the number of the children of Is'ra-el be as the sand of the sea, only a remnant shall be saved.

28. For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth.

29. And as I-sa'iah said before, Except the Lord of Hosts had left us descendants, we had been as Sod'om, and been made like unto Go-mor'rah.

30. What shall we say then? That the Gen'tiles, who followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31. But Is'ra-el, which followed after the law of righteousness, hath not attained to the law of righteousness.

32. Wherefore? Because they sought it not by faith in Christ, but by the works of the law. For they stumbled at Christ, their stumblingstone.

33. As it is written, Behold, I lay in Zi'on a stumblingstone and rock of offense, but whosoever believeth on him shall be saved.

CHAPTER 10

Faith in Jesus Christ Supersedes Ceremonial Law.

1. Brethren, my heart's desire

and prayer to God for Is'r-a-el is, that they might be saved.

2. For I bear them record that they have a zeal of God, but not according to knowledge.

3. For they being ignorant of God's righteousness in Christ, and going about to establish their own righteousness by the law, have not submitted themselves unto the righteousness of God.

4. For Christ is the end of the law for righteousness to every one who believeth.

5. For Mo'ses describeth the righteousness which is of the law, that the man who doeth those things shall live by them.

6. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? That is, to bring Christ down from above.

7. Or, Who shall descend into the deep? That is, to bring up Christ again from the dead.

8. But what saith it? The word is nigh thee, even in thy mouth, and in thine heart; that is, the word of faith, which we preach;

9. That if thou shalt confess with thy mouth the Lord Je'sus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11. For the scripture saith, Who-

soever believeth on him shall not be rejected.

12. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all who call upon him.

13. For whosoever shall call upon the name of the Lord shall be saved.

14. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?

15. And how shall one preach, unless he be sent? As it is written, How beautiful are the feet of them who preach the gospel of peace, and bring glad tidings of good things!

16. But they have not all obeyed the gospel. For I-sa'iah saith, Lord, who hath believed our report?

17. So then faith cometh by hearing and believing the word of God.

18. But I say, Have they not heard? Yea, verily, their sound went into all the earth, and their words unto the ends of the world.

19. But I say, Did not Is'r-a-el know? First Mo'ses saith, I will provoke you to jealousy by them who are no people, and by a foolish nation I will anger you.

20. But I-sa'iah is very bold, and saith, I was found of them who sought me not; I was made

manifest unto them who asked not after me.

21. But to Is'ra-el he saith, All day long I have stretched forth my hands unto a disobedient and contentious people.

CHAPTER 11

Israel World-blinded and Rejected.

Racial Unity in Christ. The Wisdom of God.

1. I say then, Hath God cast away his people? God forbid. For I also am an Is'ra-el-ite, of the seed of A'bra-ham, of the tribe of Ben'ja-min.

2. God hath not cast away his people which he foreknew. Know ye not what the scripture saith of E-li'jah; how he maketh intercession to God against Is'ra-el, saying,

3. Lord, they have killed thy prophets and destroyed thine altars; and I only am left, and they seek my life.

4. What saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Ba'al.

5. Even so then at this present time also there is a remnant of Is'ra-el according to the selection by grace.

6. And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work.

7. Now, why hath Is'ra-el not obtained that which he seeketh, but they whom God selected hath obtained it, and the rest were blinded unto this day?

8. Because as I-sa'iah saith, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;

9. And Da'vid saith, Let their feasts be made a snare, and a trap, and a stumblingblock, and their only reward;

10. Let their eyes be darkened, that they may not see, and bow down their backs forever.

11. I say then, Have they stumbled and fallen into final ruin? God forbid; but rather through their rejection salvation is come unto the Gen'tiles to provoke them to jealousy.

12. Now if the rejection of them be made the salvation of the world, and the restriction of them be made liberty for the Gen'tiles; how much more their fulness?

13. For I speak to you Gen'tiles, inasmuch as I am the apostle of the Gen'tiles, and I magnify mine office,

14. If by any means I may stir my fellow Jews to jealousy, and save some of them.

15. For if their rejection be made the salvation of the world, what shall their restoration be, but Mes-si'ah's reign?

16. For if the firstfruit were

holy, the tree is also holy; and if the root be holy, so are the branches.

17. And if some of the branches were broken off, and thou, being a wild olive tree, were grafted in among them, and with them made partaker of the root and fatness of the olive tree;

18. Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19. Thou wilt say then, The branches were broken off, that we might be grafted in.

20. Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but humble;

21. For if God spared not the natural branches, take heed lest he also spare not thee.

22. Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continuic in faith; otherwise thou also shalt be cut off.

23. And they also, when they receive Christ, shall be grafted in, for God is able to graft them in again.

24. For if thou wert cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?

25. For I would not, brethren, that ye should be ignorant of God's mystery, and puffed up with spiritual pride, that blindness in part has happened to Is'ra-el, until the fulness of the Gen'tiles be come in.

26. And so all Is'ra-el shall be saved; as it is written, There shall come out of Zi'on, Christ, the Deliverer, and he shall turn away ungodliness from Ja'cob;

27. For this is my covenant unto them, when I shall take away their sins.

28. As concerning the gospel, they are enemies for your sakes, but as touching the selection, they are beloved because of the patriarchs.

29. For God never regrets his gifts or his Call.

30. For as ye in times past have not believed God, yet have now obtained mercy in the day of their unbeliefs;

31. Even so these also, now in unbeliefs, may obtain mercy in your day of grace.

32. For God's holiness condemns all men, that he might have mercy upon all who believe.

33. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!

34. For who hath known the mind of the Lord, or who hath been his counsellor?

35. Or who hath first given to him, and it shall be recompensed unto him again?

36. For of him, and through him, and to him, are all things; to whom be glory forever. A-men.

CHAPTER 12

Personal Consecration, and Very Definite Christian Conduct.

1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2. And be not conformed to this world; but be ye regenerated by the Ho'ly Spirit, that ye may prove what is that good, and acceptable, and perfect will of God.

3. For I say through the grace given unto me, to every man who is among you, not to think that he is wise above all others; but to think discreetly, according as God hath dealt to every man the measure of faith.

4. For as we have many members in one body, and all members have not the same office;

5. So we, being many, are one body in Christ, and every one members one of another.

6. Having then gifts differing according to the grace which God hath given to us, if we preach, let us do so with knowledge and faith;

7. Or minister, with diligence

and love; or teach, with simplicity and truth.

8. He who exhorteth, let him do so with fervor; he who giveth, with cheerfulness; he who ruleth, with godly fear; he who is merciful, let him be kindly affectionate.

9. Let love be sincere. Abhor that which is evil; cleave to that which is good.

10. Be kindly affectioned one to another with brotherly love; in honor preferring one another;

11. Be diligent in business and fervent in spirit, serving the Lord;

12. Rejoicing in hope; patient in trouble; persevering in prayer;

13. Relieving the necessities of saints; given to hospitality.

14. Bless them who persecute you; bless, and curse not.

15. Rejoice with them who do rejoice, and weep with them who weep.

16. Be of the same mind one toward another. Seek not rule and authority, but fellowship with godly men. Be not wise in your own conceits.

17. Recompense to no man evil for evil. Provide things honest in the sight of all men.

18. If it be possible, live peaceably with all men who fear the Lord.

19. Dearly beloved, avenge not yourselves, but rather give place unto the wrath of God; for it is written, Vengeance is mine; I will repay, saith the Lord.

20. Therefore if thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head.

21. Be not overcome of evil, but overcome evil with good.

CHAPTER 13

Civic and Neighborly Duties. God's Day Dawns.

1. Let every soul be subject unto lawful government. For there is no just power but of God; good rulers are ordained of God.

2. Whosoever therefore resisteth good rulers, resisteth the authority of God; and they who resist receive to themselves condemnation.

3. For such rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same,

4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him who doeth evil.

5. Therefore ye must be subject, not only for wrath, but also for conscience' sake.

6. For this cause pay ye tribute also, for they are God's ministers, attending continually upon this very thing.

7. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

8. Owe no man any thing, but to love one another, for he who loveth another hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

10. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.

11. Ye know by this crisis of world rule that now it is high time to awake from dreamy sleep, for now is our redemption nearer than when we first believed.

12. World night is far spent; God's day is dawning. Let us therefore cast off the works of darkness, and let us put on the armor of Christ's light.

13. Let us walk honestly, as in the day; not in rioting and drunkenness, not in lust and immorality, not in strife and envying;

14. But put ye on the Lord Jesus Christ, and crucify the flesh, making no provision for the flesh, to fulfil the desires thereof.

CHAPTER 14

Avoid Censorial Judgment. Live Christ-like in Self-denial.

1. Him who is weak in the faith receive ye, but not to vain disputationes.

2. For one believeth that he may eat all things, but another, who is weak, eateth herbs.

3. Let not him who eateth despise him who eateth not; and let not him who eateth not judge him who eateth, for God hath received him.

4. Who art thou who judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be sustained, for God is able to make him stand.

5. One man esteemeth one day sacred above another, while another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6. He who observeth the day in honor to the Lord, is blessed, but he who formally regardeth it dishonoreth God, and deceiveth himself. Likewise, he who eateth food and giveth God thanks, is blessed, and so is he who, for conscience' sake, eateth not.

7. No one liveth or dieth to himself; for while we live, we are among men, and when we die, we are among spirits.

8. Therefore whether we live, we live unto the Lord; and whether we die, we die unto the Lord;

whether we live or die, we are the Lord's.

9. For to this end Christ died, and rose, and lives, that he might be Lord both of the dead and living.

10. But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ.

11. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12. So then every one of us shall give account of himself to God.

13. Let us not therefore judge one another any more; but determine this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

14. I know, and am persuaded by the Lord Jesus, that there is nothing ceremonially unclean of itself; but to him who esteemeth anything to be unclean, to him it is unclean.

15. But if thou wound thy brother's conscience with thy liberty, thou walkest not considerately. Destroy not him with thy meat, for whom Christ died.

16. Let not then your good be evil spoken of, for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit.

17. For he who in these things

serveth Christ is acceptable to God, and approved of men.

18. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

19. Therefore let not your appetite destroy the work of God. All meats indeed are clean; but it is evil for that man who, in eating, giveth offense.

20. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

21. Hast thou faith? Have it to thyself before God. Happy is he who condemneth not himself in that thing which he alloweth.

22. But he who doubteth and eateth is condemned, because he eateth not of faith, for whatsoever is not of faith is sin.

CHAPTER 15

Christian Unity, and Gospel Triumph.

1. We then who are strong ought to bear the infirmities of the weak, and not to please ourselves.

2. Let every one of us please his neighbor for his good to edification.

3. For even Christ pleased not himself; but, as it is written, The reproaches of them who reproached thee fell on me.

4. For whatsoever things were

written aforetime were written for our instruction, that we through patience and comfort of the scriptures might have the living hope.

5. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Je'sus,

6. That ye may with one mind and one mouth glorify God, even the Father of our Lord Je'sus Christ.

7. Therefore fellowship one with another, as Christ also received us to the glory of God.

8. Now I say that Je'sus Christ was a minister under the law for the truth of God, to confirm the promises made unto the fathers;

9. And that the Gen'tiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gen'tiles, and sing unto thy name.

10. And again he saith, Rejoice, ye Gen'tiles, with his people.

11. And again, Praise the Lord, all ye Gen'tiles; and laud him, all ye people.

12. And again, I-sa'iah saith, There shall be a son of Jes'se, and he shall rise to reign over the Gen'tiles, and in him shall the Gen'tiles trust.

13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Ho'ly Spirit.

14. And I myself also am per-

snaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15. Nevertheless, brethren, I have written the more boldly and freely unto you to remind you of these things, because of the grace that is given to me of God,

16. That I should be the minister of Je'sus Christ to the Gen'tiles, ministering the gospel of God, that the offering up of the Gen'tiles might be acceptable, being sanctified by the Ho'ly Spirit.

17. I have therefore whereof I may glory through Je'sus Christ in those things which pertain to God.

18. For I would not dare to speak of any other things except those which Christ hath wrought by me, to make the Gen'tiles obedient, by word and deed,

19. Through mighty signs and wonders, by the power of the Spirit of God; so that from Je-ru'sa-lem, and round about unto Il-lyr'i-cum, I have fully preached the gospel of Christ.

20. Yea, so have I endeavored to preach the gospel, but not where Christ was already known, to avoid building upon another man's foundation.

21. But as it is written, To whom he was not spoken of, they shall see; and they who have not heard shall understand.

22. For which cause also I have

been much hindered from coming to you.

23. But now having no more place in these parts, and having a great desire these many years to come unto you;

24. Whensoever I take my journey into Spain, I will come to you, for I trust to see you in my journey, and to be brought on my way thitherward by you, after I have enjoyed your company.

25. But now I go unto Je-ru'sa-lem to minister unto the saints.

26. For it hath pleased them of Mac-e-do'ni-a and A-cha'ia to make a certain contribution for the poor saints who are at Je-ru'-sa-lem.

27. It hath pleased them indeed, and their debtors they are. For if the Gen'tiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30. Now I beseech you, brethren, for the Lord Je'sus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

31. That I may be delivered from them in Ju-de'a who do not

believe; and that my service which I have for Je-ru'sa-lem may be accepted of the saints;

32. That I may come unto you with joy by the will of God, and may with you be refreshed.

33. Now the God of peace be with you all. A-men.

CHAPTER 16

Salutations and Warning.

1. I commend unto you Phe'be our sister, who is a servant of the church which is at Cen'chre-a;

2. That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a helper of many, and of myself also.

3. Greet Pris-cil'la and Aq'ui-la, my helpers in Christ Je'sus,

4. Who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gen'tiles.

5. Likewise greet the church that is in their house. Salute my well-beloved E-pen'e-tus, who is the firstfruits of A-cha'ia unto Christ.

6. Greet Ma'ry, who bestowed inuch labor on us.

7. Salute An-dro-ni'cus and Ju'-ni-as, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8. Greet Am'pli-a-tus, my beloved in the Lord.

9. Salute Ur'ban, our helper in Christ, and Sta'chus, my beloved.

10. Salute A-pe'l'es, approved in Christ. Salute them who are of Ar-is-to-bu'lus' household.

11. Salute He-ro'di-on, my kinsman. Greet them who be of the household of Nar-cis'sus, who are in the Lord.

12. Salute Try-phe'na and Try-pho'sa, who labor in the Lord. Salute the beloved Per'sis, who labored much in the Lord.

13. Salute Ru'fus, chosen in the Lord, and his mother and mine.

14. Salute A-syn'cri-tus, Phie'-gon, Her'mas, Pat'ro-bas, Her'-mes, and the brethren who are with them.

15. Salute Phi-lol'o-gus, and Ju'-lia, Ne're-us, and his sister, and O-lym'pas, and all the saints who are with them.

16. Salute one another with a holy kiss. The churches of Christ salute you.

17. Now, I beseech you, brethren, mark them who cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them.

18. For they who are such serve not our Lord Je'sus Christ, but their own appetite; and by crafty words and fair speeches deceive the hearts of the innocent.

19. For your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that

which is good, and ignorant concerning evil.

20. And the God of peace shall bruise Sa'tan under your feet shortly. The grace of our Lord Je'sus Christ be with you. A-men.

21. Tim'o-thy, my workfellow, and Lu'cius, and Ja'son, and So-sip'a-ter, my kinsmen, salute you.

22. I, Ter'tius, who wrote this epistle, salute you in the Lord.

23. Ga'ius, mine host and of the whole church, saluteth you. E-ras'tus, the chamberlain of the city, saluteth you, and Quar'lus, a brother.

24. The grace of our Lord Je'sus Christ be with you all. A-men.

25. Now to God Almighty who has power to establish you according to my gospel in the preaching of Je'sus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to nations for the obedience of faith;

27. To God only wise, be glory through Je'sus Christ forever. A-men.

PAUL'S FIRST LETTER TO THE CORINTHIAN CHRISTIANS

The Author is Paul on his third missionary journey; the time is A. D. 57; the place is Ephesus.

The object of the Epistle was threefold:

1. To protest against the party-divisions in the Church, and to vindicate Paul's authority. 2. To cleanse the Church of errors and immoralities that had crept into it. 3. To counsel and direct the Church in matters of doctrine and discipline.

The combined Epistles to the Corinthians, which are chief of Paul's writings in Church discipline, plainly relate the conditions of the Church in the Apostolic age, and the methods of correcting errors and evils. They also formulate and elucidate some of the greatest doctrines of Christianity, which are written canonically in all Church literature. They challenge every Christian to be a "nerve center" in the "Body of Christ," and to labor and endure for Christ's sake. They prescribe decorum in the congregation, assure a spiritual body to every born-again believer, and dry the tears at every Christian funeral.

PAUL'S FIRST LETTER TO THE CORINTHIAN CHRISTIANS

CHAPTER 1

Greeting. Christian Unity. Christ Crucified Is the Heart of the Gospel.

1. Paul, called to be an apostle of Je'sus Christ through the will of God, and Sos'the-nes our brother,

2. Unto the Church of God which is at Cor'inth, to them who are sanctified in Christ Je'sus, called to be saints, with all who in every place call upon the name of Je'sus Christ our Lord, both theirs and ours:

3. Grace be unto you, and peace from God our Father, and from the Lord Je'sus Christ.

4. I thank my God always on your behalf, for the grace of God which is given you by Je'sus Christ;

5. That in every thing ye are enriched by him, in all utterance, and in all knowledge;

6. Evén as the testimony of Christ was confirmed in you,

7. So that ye come behind in no gift; waiting for the coming of our Lord Je'sus Christ,

8. Who shall also confirm you, so that ye may be blameless in the Day of our Lord Je'sus Christ.

9. God is faithful, by whom ye were called unto the fellowship of his Son, Je'sus Christ our Lord.

10. Now I beseech you, brethren, by the name of our Lord Je'sus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

11. For it hath been declared unto me of you, my brethren, by them who are of the house of Chlo'e, that there are contentions among you.

12. Now this is what I mean, that every one of you saith, I am for Paul, or I am for A-pol'los, or I am for Pe'ter, or I am for Christ.

13. Is Christ divided? Was Paul crucified for you? Were ye baptized in the name of Paul?

14. I thank God that I baptized none of you, but Cris'pus and Ga'ius;

15. Lest any should say that I had baptized in mine own name.

16. And I baptized also the household of Steph'a-nas; besides, I know not whether I baptized any other.

17. For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect.

18. For the preaching of the cross is to them who perish foolishness; but unto us who are saved it is the power of God.

19. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20. Where is the philosopher? Where is the teacher of the law? Where is the critic of this world? Hath not God made foolish the wisdom of this world?

21. For the world by its wisdom knew not God; then it pleased God by the foolishness of preaching to save them who believe.

22. For the Jews require a sign, and the Greeks seek after wisdom,

23. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;

24. But unto them who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God.

25. For if God were foolish, he would still be wiser than men; and if he were weak, he would be stronger than men.

26. For ye see your calling, brethren, how that not many learned men after the flesh, not

many mighty, not many princes, are called;

27. But God hath chosen what the world holds foolish to confound the wise; and God hath chosen what the world calls weak to confound the mighty;

28. And little things of the world, and things which are despised, hath God chosen, yea, and things which are unseen, to bring to nought things that are;

29. That no flesh should glory in his presence.

30. But of him are ye in Christ Je'sus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;

31. That, according as it is written, He who glorieth, let him glory in the Lord.

CHAPTER 2

Paul Preached Christ Crucified. Heavenly Joys Revealed by the Holy Spirit. Natural Mind is Blind.

1. And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2. For I determined not to preach anything among you, save Je'sus Christ, and him crucified.

3. And I was with you in weakness, and in fear, and in great anxiety.

4. And my speech and my preaching were not with enticing words of man's wisdom, but in

demonstration of the Spirit and of power;

5. That your faith should not stand in the wisdom of men; but in the power of God.

6. Howbeit we speak wisdom among them who are mature of faith; yet not the wisdom of this world, nor of the princes of this world, which come to nought;

7. But we reveal the wisdom of God in the mystery of Christ, which God ordained before time began, unto our glory;

8. Which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory.

9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them who love him.

10. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God.

11. For what man knoweth the thoughts of a man, save the spirit of man which is in him? Even so the purposes of God knoweth no man, but the Spirit of God.

12. Now we have received, not the spirit of the world, but the Ho'ly Spirit of God; that we might know the blessings that are freely given to us of God.

13. Which things also we speak, not in the words which man's wisdom teacheth, but which the

Ho'ly Spirit teacheth; comparing spiritual things with spiritual.

14. But the natural man receiveth not the things of the Ho'ly Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned.

15. But he who is spirit-filled comprehendeth them, yet he himself is a mystery to the world.

16. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAPTER 3

Milk-fed Christians, and Crying Strife. Joint Labor with God. Only One Foundation. Reward and Loss. Living Temples.

1. And I, brethren, could not speak unto you as spirit-filled, but as worldly-minded, even as unto babes in Christ.

2. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able.

3. For ye are yet worldly-minded; for whereas there is among you envying, and strife, and divisions, are ye not worldly, and walk as men?

4. For while one saith, I am for Paul; and another, I am for A-pol'los; are ye not worldly?

5. Who then is Paul, and who is A-pol'los, but ministers by whom

ye believed, even as the Lord gave to every man?

6. I have planted, A-pol'los watered; but God gave the increase.

7. So then increase depends not only upon planting or watering, but upon God, who giveth the increase.

8. Now he who planteth and he who watereth are one; and every man shall receive his own reward according to his own labor.

9. For we have labored together with God; therefore ye are God's harvest, ye are God's building.

10. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11. For other foundation can no man lay than that which is laid, which is Je'sus Christ.

12. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, or stubble;

13. Every man's work shall be revealed; for the Day of the Lord shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14. If any man's work abide which he hath built thereupon, he shall receive a reward.

15. If any man's work shall be

burned, he shall suffer loss; but he himself shall be saved, yet like one escaped from fire.

16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17. If any man defile the temple of God, him will God destroy; for the temple of God must be holy, which temple ye are.

18. Let no man deceive himself. If any man among you thinketh himself to be wise in this world, let him become humble, that he may be wise in Christ.

19. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20. And again, The Lord knoweth the thoughts of the wise, that they are vain.

21. Therefore let no man glory in men. For all things are yours;

22. Whether Paul, or A-pol'los, or Pe'ter, or the world, or life, or death, or things present, or things to come; all are yours;

23. And ye are Christ's; and Christ is God's.

CHAPTER 4

Faithfulness in the Ministry Will Be Judged by God.

1. Let men regard us as ministers of Christ, and stewards of the mysteries of God.

2. Moreover it is required in stewards, that a man be found faithful.

3. But with me it is a very small thing that I should be judged by you, or by man's judgment; yea, I judge not mine own self.

4. For I am incapable of judging myself; yet am I not hereby justified; but he that judgeth me is the Lord.

5. Therefore judge not the motives of men before the time, until the Lord come; who both will bring to light the hidden things of darkness, and will reveal the counsels of the hearts; and then shall every man have praise of God.

6. And these things, brethren, I have in a figure transferred to myself and to A-pol'los for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

7. For who maketh thee to differ from another? And what hast thou that thou didst not receive as a gift? Now if thou didst receive it, why dost thou glory as if thou hadst earned it?

8. Now ye are full, now ye are rich, ye have reigned as kings without us, and I would to God ye did reign, that we also might reign with you.

9. For I think that God hath set forth us, the apostles, last, as it were appointed to death; for we are made a show unto the world, and to angels, and to men.

10. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised.

11. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12. And labor, working with our own hands; being reviled, we bless; being persecuted, we suffer it;

13. Being defamed, we entreat; we are made as the scum of the world, and are the offscouring of all things unto this day.

14. I write not these things to shame you, but as my beloved sons I warn you.

15. For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Je'sus I have begotten you through the gospel.

16. Therefore I beseech you, be ye followers of me.

17. For this cause have I sent unto you Tim'o-thy, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church.

18. Now some of you are puffed up with spiritual pride as though I would not come to you.

19. But I will come to you shortly, if the Lord will, and will know, not the speech of them who are puffed up, but the power.

20. For the kingdom of God is not in word, but in power.

21. What will ye? Shall I come unto you with a rod, or in love and in the spirit of meekness?

CHAPTER 5

Sinful Shame of Fornication. The Christian's Relation to the Church and to the World.

1. There is a wide-spread report that there is fornication among you, and of a kind that does not occur even among the Gen'tiles, that one should have his father's wife.

2. And ye are pride-filled, and have not rather mourned, that he who hath done this deed might be excluded from among you.

3. For though I am absent in body, I am present in spirit, and have judged already, as though I were present, concerning him who hath done this deed;

4. In the name of our Lord Je'sus Christ, when ye are gathered together, and I in spirit, with the power of our Lord Je'sus Christ,

5. To separate such a one from the Church, now in bondage to Sa'tan, that the flesh may be crucified, and the spirit saved in the Day of the Lord Je'sus.

6. Your boasting is not good. Know ye not that a little leaven leaveneth the whole lump?

7. Purge out entirely therefore the old leaven of sin, that ye may

be a new lump, as ye are unleavened by blood. For even Christ, our passover, is sacrificed for us;

8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9. I wrote unto you in an epistle not to company with fornicators;

10. Yet not excluding the fornicators of this world, or the covetous, or extortioners, or idolaters; for then must ye needs go out of the world.

11. But now I have written unto you not to keep company, if any man who is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no, not to eat.

12. For what have I to do to judge them also who are without? Do not ye judge them who are within?

13. But them who are without, God judgeth. Therefore put away from among yourselves that wicked person.

CHAPTER 6

Christians Shall Judge the World and Angels, and Should Judge Between Themselves. Members of the Body of Christ, and Temples of the Holy Spirit.

1. Why do any of you, having a matter against another, go to law

before a pagan court, and not before the saints?

2. Do ye not know that the saints shall judge the world? And, if the world shall be judged by you, are ye unfit to judge the smallest matters?

3. Know ye not that we shall judge angels? How much more things that pertain to this life.

4. If then ye have judgments of things pertaining to this life, why set them to judge who are least qualified to do so?

5. I speak to your shame. Is it so, that there is not a wise man among you? Not one who shall be able to judge between his brethren?

6. But brother goeth to law with brother, and that before the unbelievers.

7. Now therefore there is spiritual defect among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?

8. Instead, ye wrong and defraud each other.

9. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor sodomites, nor abusers of themselves with mankind,

10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor

extortioners, shall inherit the kingdom of God.

11. And such were some of you, but ye are cleansed, but ye are sanctified, but ye are justified in the name of the Lord Je'sus, and by the Ho'ly Spirit.

12. All things are lawful unto me, but all things are not spiritually advisable; all things are lawful for me, but I will not be enslaved by any.

13. Food for the stomach, and the stomach for food, but both shall perish in time. Now the body is not for fornication, but for the Lord; and the Lord for the body.

14. And God hath both raised up the Lord, and will also raise up us by his own power after we have crucified the flesh.

15. Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of a harlot? God forbid.

16. Do ye not know that he who is joined to a harlot is one body? For the two, saith God, shall be one flesh.

17. But he who is joined unto the Lord is one spirit.

18. Flee fornication. Every other sin that a man doeth is apart from the body; but he that committeth fornication sinneth against his own body.

19. Do ye not know that your body is the temple of the Ho'ly

Spirit who is in you, which ye have of God, and ye are not your own?

20. For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.

CHAPTER 7

Family Felicity. Christian Continence. Godly Contentment. Marriage and Church Work.

1. Now concerning the things whereof ye wrote unto me, it would be good for a man to remain unmarried.

2. But, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3. Let both husband and wife know God's purpose in marriage, and avoid passionate excesses.

4. Neither husband nor wife alone has procreative power, but jointly they are parents.

5. Let your married life be in love, courtesy and holiness; that the name of God may be glorified, and ye yourselves worthy examples to the brethren and the world.

6. But I speak this by permission, and not of commandment.

7. For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner and another after that.

8. I say therefore to the un-

married and widows, It is good for them if they abide even as I.

9. But for those who are carnally minded, and will not crucify the flesh, let them marry; for it is better to marry than to sin.

10. And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband;

11. But, if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife.

12. But to the rest speak I, not the Lord; If any brother hath a wife who believeth not, and she be pleased to dwell with him, let him not put her away.

13. And the woman who hath a husband who believeth not, and if he be pleased to dwell with her, let her not leave him.

14. For the unbelieving husband is consecrated by the faith of the wife, and the unbelieving wife is consecrated by the faith of the husband; else were your children unclean; but now are they holy.

15. But if the unbelieving depart, let him depart in peace. A brother or a sister is not under spiritual bondage in such cases. God hath called us to peace.

16. For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?

17. But as God hath given to

every man, and as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18. Is any man called, being circumcised? Let him not become uncircumcised. Is any called in uncircumcision? Let him not be circumcised.

19. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20. Let every man continue in the same occupation wherein he labored when Christ called him.

21. Art thou called, being a servant? Care not for it; but if thou mayest be made free, use it rather.

22. For he who is called in the Lord, being a servant, is the Lord's freeman; likewise also he who is called, being free, is Christ's servant.

23. Ye are bought with a price; be not spiritually enslaved to men.

24. Brethren, let every man, wherein he is called, therein abide with God.

25. Now concerning virgins I have no commandment of the Lord; yet I give my judgment as one who hath obtained mercy of the Lord to be faithful.

26. I suppose therefore that for this present perilous time, it is good to remain married or single, as ye are.

27. Art thou bound unto a wife? Seek not to be free. Art thou free from a wife? Seek not a wife.

28. But if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh, and I would shield you.

29. But this I say, brethren, the time is short; it remaineth, that both they who have wives be as though they had none;

30. And they who weep, as though they wept not; and they who rejoice, as though they rejoiced not; and they who buy, as though they possessed not;

31. And they who use this world, as not abusing it, for the fashion of this world passeth away.

32. But I would have you free from anxiety. He who is unmarried careth for the things that belong to the Lord, how he may please the Lord;

33. But he who is married careth for the things that are of the world, how he may please his wife.

34. There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she who is married careth for the things of the world, how she may please her husband.

35. And this I speak for your own profit; not that I want to restrict your freedom of action, but that ye may attend upon the Lord without distraction.

36. But, if a father thinketh his daughter should be married, and

she is betrothed, let her marry; he sinneth not.

37. Nevertheless he who hath decreed in his heart that he will keep his virgin daughter at home, doth well.

38. So then he who giveth her in marriage doeth well; but he who giveth her not in marriage doeth better.

39. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married again to a believer in the Lord.

40. But, in my opinion, she will be happier if she remaineth a widow; and I think that I have the mind of Christ.

CHAPTER 8

Idolatry Is World-folly.

Christian Restraint.

1. Now as concerning food offered unto idols, we all have knowledge. Knowledge puffeth up, but love edifieth.

2. And if any man think that he knoweth anything perfectly, he knoweth nothing yet as he ought to know.

3. But if any man love God, his love is spiritual knowledge and God knoweth him.

4. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is the world's folly, and that there is none other God but one.

5. For though there be many that are called gods, figures in the heavens or idols on earth, as there be gods many and lords many,

6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Je'sus Christ, by whom are all things, and we by him.

7. But there is not in every man that knowledge; for some, still conscious of the idol unto this hour, eat food as a thing offered unto an idol; and their conscience being weak is defiled.

8. But meat, doth not commend us to God; for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9. But be careful that your liberty of conscience does not become a stumblingblock to them who are weak.

10. For if any man see thee sit at meat in the idol's temple, shall not the conscience of him who is weak be emboldened to eat as an idolater, those things which are offered to idols?

11. And through thy knowledge shall the weak brother perish, for whom Christ died?

12. Then, when ye sin so against a brother, and wound his weak conscience, ye sin against Christ.

13. Therefore, if eating such meat make my brother to offend, I will eat no more such flesh while the world stands, lest I make my brother to offend.

CHAPTER 9

Paul Restricts His Privilege, for Christ's Sake. His Versatility, Self-reliance, and Triumphant Mastery.

1. Am I not an apostle? Am I not Christ's freeman? Have I not seen Je'sus Christ our Lord? Are not ye my work in the Lord?

2. If I be not an apostle unto others, yet doubtless I am to you, for the seal of mine apostleship are ye in the Lord.

3. Mine answer to them who do examine me is this,

4. Have we not a right to food and drink?

5. Are we not privileged to marry, in the Lord, as well as other apostles, and as the brothers of the Lord, and Pe'ter?

6. Or is it only Bar'na-bas and I who must continue to work with our hands?

7. Who goeth to war any time at his own expense? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?

8. Say I these things as a man? Or saith not the law the same also?

9. For it is written in the law of Mo'ses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take better care of oxen than he does of men?

10. Or saith he it altogether for

our sakes? For our sakes, no doubt, this is written, He who ploweth should plow in hope; and he who thresheth in hope should be partaker of his hope.

11. If we have sown unto you spiritual things, is it a great thing if we shall reap your material things?

12. If others be partakers of this benefit from you, are not we rather? Nevertheless we have not asked it, but endured all things lest we should hinder the gospel of Christ.

13. Do ye not know that they who minister about holy things live of the things of the temple? And they who wait at the altar are partakers with the altar?

14. Even so hath the Lord ordained that they who preach the gospel should live free from worldly cares.

15. But I have used none of these things, neither have I written these things, that it should be so done unto me. I would rather die than that any man should make my glorying void.

16. For though I preach the gospel, I have nothing of which to glory; for Christ laid necessity upon me; yea, woe is unto me, if I preach not the gospel!

17. Now if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me.

18. What is my reward then?

Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my privilege in the gospel.

19. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20. And unto the Jews I became as a Jew, that I might gain the Jews; to them who are under the law, as under the law, that I might gain them who are under the law;

21. To them who are without law, as without law, being not without law to God, but under the law to Christ, that I might gain them who are without law;

22. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some.

23. And this I do for the gospel's sake, that I might be partaker thercof with you.

24. Know ye not that in a race all run, but only one receiveth the prize? So run, that ye may obtain.

25. And every man who striveth for the prize is temperate in all things. Now they do it to obtain a corruptible crown; but we, an incorruptible.

26. I therefore run with certainty; so fight I valiantly, and not as one who beateth the air;

27. And I conquer my body, and make it my slave; so that by all means, when I have preached to others, I myself should not be a castaway.

CHAPTER 10

Examples of Warning Against Sin.

Lord's Supper Is Banquet Fellowship with God. Avoid Profane Offenses.

1. Moreover, brethren, I would not that ye should be ignorant, how that all who came out of Egypt were under the cloud, and all passed through the sea;

2. And were all baptized unto Mo'ses in the cloud and in the sea;

3. And did all eat the same spiritual meat;

4. And did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ.

5. But with many of them God was not well pleased, for they were overthrown in the wilderness.

6. Now these things were for our examples, to the intent we should not covet evil things, as they also coveted.

7. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to dance.

8. Neither let us commit fornication, as some of them committed, and fell in one day twenty-three thousand.

9. Neither let us tempt Christ, as some of them also tempted, and were destroyed by serpents.

10. Neither murmur ye, as some of them also murmured, and were destroyed by the angel of death.

11. Now all these things happened unto them for examples to us, and they are written for our warning, upon whom the ends of the world are come.

12. Therefore let him who thinketh he can stand alone take heed lest he fall.

13. There hath no temptation taken you but such as is common to man; but God is faithful, who will not allow you to be tested above that which ye are able to bear; but will with the temptation also make a way to escape, that ye may be able to triumph over it.

14. Therefore, my dearly beloved, flee from idolatry and all other iniquity.

15. I now speak to men wise in faith; listen to what I say;

16. The cup of blessing which we bless in the Lord's Supper is the communion of the blood of Christ. The bread which we break is the communion of the body of Christ.

17. For the Bread is Christ, and we being many are one body; for we are all partakers of that one Bread.

18. Behold Is'ra-el after the flesh; are not they who eat of the sacrifices partakers of the altar?

19. This I say then that the idol is not a deity, nor that of any effect which is offered to it.

20. But the things which the Gen'tiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils.

21. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils.

22. Such action provokes the anger of the Lord, and makes us weaklings.

23. All acts of worship are lawful for me, but all are not expedient, and neither do they exalt me, nor glorify the Lord.

24. Let no man covetously seek his own, but generously share with others.

25. Whatever is sold in the market, that eat, asking no question for conscience' sake;

26. For the earth is the Lord's, and the fullness therof.

27. If any of them who believe not bid you to a feast, and ye be disposed to go, whatever is set before you, eat, asking no question for conscience' sake.

28. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake who revailed it, and for conscience' sake; for the earth is the Lord's and the fullness thereof;

29. Conscience, I say, not only

of thine own, but of the other; for why should my liberty be made a snare to my brother?

30. For if I by grace may be a partaker, why am I evil spoken of for that for which I give thanks?

31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32. Give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God;

33. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

CHAPTER 11

*Long Hair Is Womanly Glory.
Orderly Observance of the Lord's
Supper and Consciousness of
Blood Atonement.*

1. Be ye followers of me, even as I also am of Christ.

2. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

3. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4. Every man praying or prophesying, having his head covered, dishonoreth his head.

5. But every woman who prayeth or prophesieth with her head uncovered dishonoreth her head;

for that is even all one as if she were a shameless woman.

6. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered.

7. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man.

8. For the man was not taken from the woman; but the woman from the man.

9. Neither was the man created for the woman; but the woman for the man.

10. Therefore, and because of the unseen presence of the angels, the woman should have a symbol of her subjection on her head.

11. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12. For as the woman is of the man, even so is the man also by the woman; but all things of God.

13. Judge for yourselves; is it becoming that a woman pray unto God uncovered?

14. Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15. But if a woman have long hair, it is a glory to her, for her hair is given her for a covering.

16. But if any man seem to be contentious, we have no such

custom, neither the churches of God.

17. Now in eating the Lord's Supper I declare unto you I praise you not, because ye come together not for the better, but for the worse.

18. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19. For there are factions among you, that they who are of Christ may be made known to you.

20. When ye come together therefore in factions, ye cannot eat the Lord's Supper.

21. For in eating every one taketh before other his own supper; and one is hungry, and another is drunken.

22. Why is this? Have ye not houses in which to eat and to drink? Or despise ye the Church of God, and shame them who have not? What shall I say to you? Shall I praise you in this? I praise you not.

23. For I have received of the Lord that which also I delivered unto you, that the Lord Je'sus the same night in which he was betrayed took bread,

24. And when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you; this do in remembrance of me.

25. After the same manner also he took the cup, when he had

supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.

26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

27. Therefore whosoever shall eat this bread, and drink this cup of the Lord, irreverently, shall be guilty of the body and blood of the Lord.

28. But let a man have the Ho'ly Spirit examine his heart, and so let him eat of that bread and drink of that cup.

29. For he who eateth and drinketh irreverently, eateth and drinketh damnation to himself, not discerning the atonement symbolized in the Lord's body.

30. For this cause many are weak and sickly among you, and many sleep.

31. For if we would allow the Ho'ly Spirit to judge us, we should not be condemned.

32. But when we are thus judged, we are chastened of the Lord, that we should not be condemned with the world.

33. Therefore, my brethren, when ye come together to eat, eat as one body in Christ.

34. And if any man hunger, let him eat at home, that ye come not together unto condemnation. And the rest will I set in order when I come.

CHAPTER 12

Diversities of Spiritual Gifts. The Church Is the Body of Christ on Earth. Its Members Are in Spiritual Union.

1. Now concerning spiritual gifts, brethren, I would not have you ignorant.

2. Ye know that ye were Gen'tiles, going astray after these dumb idols, even as ye were led.

3. Therefore I give you to understand, that no man speaking by the Spirit of God saith Je'sus is accursed; and that no man can say that Je'sus is the Lord, but by the Ho'ly Spirit.

4. Now there are diversities of gifts, but the same Spirit.

5. And there are differences of administrations, but the same Lord.

6. And there are diversities of operations, but it is the same God who worketh all in all.

7. But the manifestation of the Spifit is given to every man for the profit of all.

8. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9. To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10. To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues;

to another the interpretation of tongues;

11. But all these are worked by that one and the scifsame Spirit, who divideth to every man severally as he wills.

12. For as the human body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ.

13. For by one Spirit are we all baptized into one body, whether we be Jews or Gen'tiles, whether we be bond or free; and all have been enduced by the Ho'ly Spirit.

14. For the body is not one member, but many.

15. If the foot shall say, Because I am not the hand, I am not of the body; yet it is still a part of the body.

16. And if the ear shall say, Because I am not the eye, I am not of the body; yet it is still a part of the body.

17. If the whole body were an eye, where were the hearing? If the whole were hearing, where would be the sense of smell?

18. But now hath God set the members every one of them in the body, as it hath pleased him.

19. And if they were all one member, where were the body?

20. But now are they many members, yet but one body.

21. And the eye cannot say unto the hand, I have no need of thee;

nor again the head to the feet, I have no need of you.

22. Nay, much more those members of the body, which seem to be more feeble, are necessary.

23. And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our less attractive parts have more abundant grace.

24. Our handsome parts have no need, because God hath tempered the body together, having given more abundant honor to that part which lacked;

25. That there should be no schism in the body; but that the members should have the same care one for another.

26. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

27. Now ye are the body of Christ, and members thereof in particular.

28. And God hath appointed these in the Church; first, apostles; second, prophets; third, teachers; after that miracles, then gifts of healings, helps, governments, and diversities of tongues.

29. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?

30. Have all the gifts of healing? Do all speak with tongues? Do all interpret?

31. But covet earnestly the best gifts; and yet show I unto you a more excellent way.

CHAPTER 13

Paul's Pen-picture of the Heart of God Is the Golden Key to Happiness and All Good. Future Perfect Knowledge.

1. Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.

2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.

3. And though I bestow all my good to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

4. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6. Rejoiceth not in iniquity, but rejoiceth in the truth;

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Love never faileth; but whether there be prophecies, they

shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9. For we know in part, and we prophesy in part.

10. But when that which is perfect is come, then that which is in part shall be done away.

11. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

12. For now we see through a darkened glass, but then face to face; now I know in part, but then shall I know even as also I am known.

13. And now abideth Faith, Hope and Love, these three; but the greatest of these is Love; therefore follow after Love.

CHAPTER 14

Gift of Tongues a Sign to Ignorant and Unbelieving. Preaching the Gospel Edifies.

1. Desire spiritual gifts, but rather that ye may preach.

2. For he who speaketh in an unknown tongue speaketh not unto men, but unto God; for no man understandeth him; howbeit in the spirit he speaketh mysteries.

3. But he who preacheth speaketh unto men to edification, exhortation and comfort.

4. He who speaketh in an unknown tongue edifieth himself;

but he who preacheth edifieth the Church.

5. I would not that ye all speak with tongues, but rather that ye preached; for greater is he who preacheth than he who speaketh with tongues, except he interpret, that the Church may receive edifying.

6. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7. And even things without life, giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8. For if the trumpet give an uncertain sound, who shall prepare himself for the battle?

9. So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?

10. There are so many kinds of voices in the world, and none of them is without signification.

11. Therefore if I know not the meaning of the voice, I shall be unto him who speaketh a foreigner, and he who speaketh shall be a foreigner unto me.

12. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the Church.

13. Therefore let him who speaketh in an unknown tongue pray that he may interpret.

14. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is void.

15. Therefore I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also.

16. Else when thou shalt bless with the spirit, how shall he who occupieth the room of the unlearned say, A-men, at thy giving of thanks, seeing he understandeth not what thou sayest?

17. For thou verily giveth thanks well, but the other is not edified.

18. I thank my God, I speak with tongues more than ye all,

19. Yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

20. Brethren, be not children in understanding; yet in malice be ye children, but in understanding be men.

21. In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22. Therefore tongues are for a sign, not to them who believe, but to them who believeth not; but preaching serveth not for them

who believe not, but for them who believe.

23. If therefore the whole Church be come together into one place, and all speak with tongues, and there come in those who are unlearned, or unbelievers, will they not say that ye are mad?

24. But if all preach, and there come in one who believeth not, or one unlearned, he is convinced by the Ho'ly Spirit, and he is judged by the Word of God.

25. And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

26. But when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28. But if there be no interpreter, let him keep silence in the Church; and let him speak to himself and to God.

29. Let the preachers speak, two or three, and let the others judge.

30. If anything be revealed to another who sitteth by, let the first hold his peace.

31. For ye may all preach one by one, that all may learn, and all may be comforted.

32. And the spirits of the prophets are subject to the prophets.

33. For God is not the author of confusion, but of peace, as in all churches of the saints.

34. Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

35. And if they will learn anything let them ask their husbands at home; for it is disorderly for women to speak in the Church.

36. Why question this? Came the word of God out from you, or came it unto you only?

37. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38. But if any man will be ignorant, let him be ignorant.

39. Therefore, brethren, desire to preach, and forbid not to speak with tongues.

40. Let all things be done decently and in order.

CHAPTER 15

Christ's Resurrection Is Assurance of the Gospel, and Hope of Immortality. Twin Bodies, Natural and Spiritual. Instant, Living Change and Triumph.

1. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye

have received, and wherin ye stand;

2. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4. And that he was buried, and that he rose again the third day according to the scriptures;

5. And that he was seen of Ce'phas, then of the twelve;

6. After that, he was seen by more than five hundred brethren at once; of whom the greater part remain alive unto this present, but some are fallen asleep.

7. After that, he was seen of James; then of all the apostles.

8. And last of all he was seen of me also, as of one born out of due time.

9. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God.

10. But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; for I labored more abundantly than they all; yet not I, but the grace of God which was with me.

11. Therefore whether it were I or they, so we preach, and so ye believed.

12. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13. But if there be no resurrection of the dead, then is Christ not risen;

14. And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not.

16. For if the dead rise not, then is not Christ raised;

17. And if Christ be not raised, your faith is vain; ye are yet in your sins.

18. Then they also who are fallen asleep in Christ are perished.

19. If we have no hope in Christ of immortality, we are of all men most miserable.

20. But now is Christ risen from the dead, and become the first-fruits of them who slept.

21. For since by man came death, by man came also the resurrection of the dead.

22. For as in Ad'am all die, even so in Christ, shall all be made alive.

23. But every man in his own order; Christ the firstfruits; afterward they who are Christ's at his coming.

24. Then cometh the end, when

he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25. For Christ must reign, till he hath put all enemies under his feet.

26. The last enemy that shall be destroyed is death.

27. For he will put all things under his feet. But when Christ saith all things are put under him, it is evident that God is excepted, who did put all things under him.

28. And when all things shall be subdued unto Christ, then shall the Son also himself be subject unto the Father who put all things under him, that God may be all in all.

29. Why should any one be baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?

30. And why risk we death every hour? I die daily.

31. I protest this heresy by our hope in the resurrection of Christ Je'sus our Lord.

32. If after the manner of men I have fought with beasts at Eph'e-sus, what doth it profit me, if the dead rise not? Then life would be carnal, and tomorrow we die.

33. Be not deceived; bad company ruins good character.

34. Awake to righteousness and sin not; for some have not this knowledge of God; I speak this to your shame.

35. But some man will say, How are the dead raised up, and with what body do they come?

36. Thou foolish man, that which thou sowest is not quickened, except it die;

37. And that which thou sowest, is not to be put in the garner, but to bear grain, it may be of wheat, or of some other grain;

38. But God giveth it a body as it hath pleased him, and to every seed his own body.

39. All flesh is not the same flesh; but there is a flesh of men, another flesh of beasts, another of fishes, and another of birds.

40. There are also heavenly bodies, and bodies earthly; but the glory of the heavenly is one, and the glory of the earthly is another.

41. There is a glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

42. So also is the resurrection of the dead. It is sown a mortal body; it is raised immortal;

43. It is sown disfigured; it is raised in glory; it is sown in helplessness; it is raised in power;

44. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45. And so it is written, The first man Ad'am was made a living soul; the last Ad'am the Lord

Je'sus, was made a life-giving spirit.

46. Yet he was not first who is spiritual, but he who is natural; and afterward he who is spiritual.

47. The first man is of the earth, earthy; the second man is the Lord from Heaven.

48. The natural man is like him who came from the dust, but the spiritual man is like the Lord from Heaven.

49. And as we have borne the image of the earth man, we shall also bear the image of the Lord of glory.

50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth mortality inherit immortality.

51. Behold, I show you a mystery. We shall not all sleep, but we shall all be changed,

52. In a moment, in the twinkling of an eye, at the last trumpet call; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53. For this corruptible must put on incorruption, and this mortal must put on immortality.

54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is conquered by victorious life.

55. O death, where is thy sting?
O grave, where is thy victory?

56. The sting of death is sin;
and the strength of sin is the law.

57. But thanks be to God, who
giveth us life-victory through
our Lord Je'sus Christ.

58. Therefore, my beloved
brethren, be ye steadfast, immovable,
always abounding in the
work of the Lord, forasmuch as ye
know that your labor is not in
vain in the Lord.

CHAPTER 16

*Relief for Saints. Be Courageous.
Salutation.*

1. Now concerning the collection
for the saints, as I have given
order to the churches of Ga-la'tia,
even so do ye.

2. Upon the first day of the week
let every one of you lay by him in
store, as God hath prospered him,
that there be no collections when
I come.

3. And when I come, whomso-
ever ye shall approve by your
letters, them will I send to bring
your offering to Je-ru'sa-lem.

4. And if it be necessary that I
go also, they shall go with me.

5. Now I will come unto you,
when I shall pass through Mac-e-
do'ni-a; for I do pass through
Mac-e-do'ni-a.

6. And it may be that I will
abide, yea, and winter with you,
that ye may bring me on my
journey whithersoever I go.

7. For I will not see you now by
the way; but I trust to tarry a
while with you, if the Lord permit.

8. But I will tarry at Eph'e-sus
until Pen'te-cost.

9. For a great door and effectual
is opened unto me, and there are
many adversaries.

10. Now if Tim'o-thy come, see
that he may be with you in con-
fidence; for he worketh the work
of the Lord, as I also do.

11. Let no man therefore despise
him, but conduct him forth in
peace, that he may come unto
me, for I look for him with the
brethren.

12. As touching our brother
A-pol'los, I greatly desired him to
come unto you with the brethren;
but his will was not at all to come
at this time; but he will come
when he shall have convenient
time.

13. Watch ye, stand fast in the
faith, show yourselves men, be
strong.

14. Let all things be done in love.

15. I beseech you, brethren, ye
know the house of Steph'a-nas,
that it is the firstfruits of A-cha'ia,
and that they have dedicated
themselves to minister to the
saints,

16. That ye submit yourselves
unto such, and to every one who
helpeth with us, and laboreth.

17. I am glad for the coming of
Steph'a-nas and For-tu-na'tus and
A-cha'i-cus, for that which was

lacking on your part they have supplied.

18. For they have refreshed my spirit and yours; therefore acknowledge ye them who are such.

19. The churches of A'sia salute you. Aq'ui-la and Pris-cil'la salute you much in the Lord, with the church that is in their house.

20. All the brethren greet you.

Greet ye one another with a holy kiss.

21. The salutation of me, Paul, with mine own hand.

22. If any man love not the Lord Je'sus Christ, let him be accursed.

23. The grace of our Lord Je'sus Christ be with you.

24. My love be with you all in Christ Je'sus. A-men.

PAUL'S SECOND LETTER TO CORINTHIAN CHRISTIANS

The Author is Paul; the time is late A. D. 57; the place, Macedonia, where Paul had gone to meet Titus, returning from Corinth.

Paul's object was to regain his apostolic authority over the Church, which the followers of Peter, the Judaizers sought to destroy. More of Paul's real self is manifested in this Epistle than in any other of his writings. His passionate love is reflected in the long and broken sentences which it contains, and it pulses with infinite power. Because of its diversity of doctrine, it is often termed, "The Preacher's Handbook."

These Epistles show us that the long residence of Paul among the Corinthian Christians did not wholly eliminate their pagan practices, which constantly threatened the vitality of their faith and lowered the standard of their moral characters.

It is tragically and equally true of the Church today, amid the inherited, revitalized pagan-like practices of this nominally Christian Age.

PAUL'S SECOND LETTER TO THE CORINTHIAN CHRISTIANS

CHAPTER I

Christian Consolation and Deliverance in Christ. Sealed by the Holy Spirit.

1. Paul, an apostle of Je'sus Christ by the will of God, and Tim'o-thy our brother, unto the Church of God which is at Cor-inth, with the saints who are in all A-cha'ia:

2. Grace be to you and peace from God our Father, and from the Lord Je'sus Christ.

3. Blessed be God, even the Father of our Lord Je'sus Christ, the Father of mercies, and the God of all comfort;

4. Who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble, by the comfort where-with we ourselves are comforted of God.

5. For as the sufferings of Christ abound in us, so our consolation also aboundeth through Christ.

6. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation.

7. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8. For we would not, brethren, have you ignorant of our trouble which came to us in A'sia, that we were burdened out of measure, beyond our strength, insomuch that we despaired even of life;

9. But what seemed a sentence of death in ourselves, made us trust in God who raiseth the dead;

10. Who delivered us from imminent death, and doth deliver; in whom we trust that he will still deliver us;

11. Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you.

13. For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14. As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Je'sus.

15. And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16. And to pass by you into Mac-e-do'ni-a, and to come again out of Mac-e-do'ni-a unto you, and of you to be brought on my way toward Ju-de'a.

17. When I therefore was thus minded, did I use lightness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be fickleness in yea, yea, and nay, nay?

18. But as God is true, our word toward you was not yea and nay.

19. For the son of God, Je'sus Christ, who was preached among you by us, even by me and Sil-va'nus and Tim'o-thy, was not yea and nay, but in Christ was yea.

20. For all the promises of God in him are yea, and in him A-men, unto the glory of God by us.

21. Now he who confirmeth us with you in Christ, and hath anointed us, is God;

22. Who hath also sealed us, and given the earnest of the Ho'ly Spirit in our hearts.

23. Moreover I call God for a record upon my soul, that to

spare you I came not as yet unto Cor'inth.

24. Not that we have dominion over your faith, but are helpers of your joy, for by faith ye stand.

CHAPTER 2

Forgiveness for the Repentant. World-incense of the Gospel.

1. But I determined this with myself, that I would not come again to you in heaviness.

2. For if I make you sorry, who then maketh me glad but you who are made sorry by me?

3. And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.

4. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5. But if any have caused grief, he hath not grieved me, but in part, that I may not reprove you all.

6. Sufficient to such a man is this punishment, which was inflicted by many.

7. So that now ye ought rather to forgive him and comfort him, lest perhaps such a one should become hopeless with overmuch sorrow.

8. Therefore I beseech you that ye would confirm your love toward him.

9. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10. To whom ye forgive anything, I also forgive; for I forgave it for your sakes, in the person of Christ;

11. So that Sa'tan should not get an advantage of us, for we are not ignorant of his devices.

12. Furthermore, when I came to Tro'as to preach Christ's gospel, and a door was opened unto me of the Lord,

13. I had no rest in my spirit, because I found not Ti'tus my brother; but taking my leave of them, I went from thence into Mac-e-do'ni-a.

14. Now thanks be unto God who always causeth us to triumph in Christ, and who maketh the gospel known by us in every place.

15. For we are unto God a sweet incense of Christ, in them who are saved, and in them who perish;

16. To the one we are the odor of death unto death; and to the other the fragrance of life unto life. And who is sufficient for these things?

17. For we are not as many, who corrupt the word of God; but as of sincerity, yea, as of God, in the [sight of God speak we in Christ.

CHAPTER 3

Christian Is Living Epistle of the Gospel. Open-faced and Excellent Glory of the Gospel. Its Marvelous Power to Change.

1. Do we begin again to commend ourselves? Or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2. Ye are our epistle written in our hearts, known and read of all men;

3. For ye are evidently declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4. And such trust have we through Christ to God;

5. Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God;

6. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life.

7. Now if the administration of death, written and engraven in stones, was glorious, so that the children of Is'ra-el could not steadfastly behold the face of Mo'ses for the glory of his countenance; which glory was to be done away;

8. Surely the administration of

the Spirit shall be with greater glory.

9. For if the ministration of the law of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10. For the law which was made glorious had no glory of grace in forgiveness.

11. For if that which is done away was glorious, much more that which remaineth is glorious.

12. Seeing then that we have such hope, we use great plainness of speech;

13. And not as Mo'ses, who put a veil over his face, that the children of Is'ra-el could not steadfastly look to the end of that which is abolished;

14. But their minds were blinded, for until this day remaineth the same veil not taken away in the reading of the Old Testament; which veil is done away in Christ.

15. But even unto this day, when Mo'ses is read, the veil is upon their heart.

16. Nevertheless when they shall turn to the Lord, the veil shall be taken away.

17. Now the Lord is a Spirit; and where the Spirit of the Lord is, there is liberty.

18. But we all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, by the Spirit of the Lord.

CHAPTER 4

*Spiritual Blindness from Satan.
God is Light and Gives Sight.
Momentary Affliction Promotes
Spiritual Growth.*

1. Therefore seeing we have this ministry, as we have received mercy, we faint not;

2. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by declaring the truth, we commend ourselves to every man's conscience in the sight of God.

3. But if our gospel be veiled, it is veiled to them who are blind;

4. Who believe not, whom Sa'tan, the God of this world, hath blinded, so the light of the glorious gospel of Christ, who is the image of God, cannot shine upon them.

5. For we preach not ourselves, but Christ Je'sus the Lord; and ourselves your servants for Je'sus' sake.

6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Je'sus Christ.

7. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8. We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9. Persecuted, but not forsaken; cast down, but not destroyed;

10. Always bearing about in the body the dying of the Lord Je'sus, that the life also of Je'sus might be made evident in our body.

11. For we who live are always delivered unto death for Je'sus' sake, that the life also of Je'sus might be made evident in our mortal flesh.

12. So then death worketh in us, but life in you.

13. But, in the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we, also, believe, and therefore speak;

14. Knowing that God, who raised up the Lord Je'sus, will raise up us also by Je'sus, and will present us with you.

15. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

17. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.

CHAPTER 5

Certainty of Heavenly Residence with Christ. Christian Walks by Faith. Christ Was God's Ambassador; Christian Is Ambassador for Christ.

1. For we know that if our earthly house of this body were dissolved, we have a building of God, a house not made with hands, eternal in Heaven.

2. For in this we groan, earnestly desiring to be clothed with our house which is from Heaven;

3. For thus clothed we would have immortality.

4. For we who are in this tent do groan, being burdened; not that we would die, but that mortality might be given eternal life.

5. Now he who hath redeemed us for immortality is God, who also hath given us the witness of the Spirit.

6. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord;

7. For we walk by faith, not by sight;

8. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9. Therefore we labor, that, whether present or absent, we may be accepted of him.

10. For we must all appear before the judgment seat of Christ;

that every one may be judged according to what he hath done in the body, whether it be good or bad.

11. Knowing therefore the terror of the Lord, we persuade men; but we are known unto God; and I trust also are known in your consciences.

12. For we command not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them who glory in appearance and not in heart.

13. For whether we be enraptured, it is to God; or whether we be sober, it is for your cause.

14. For the love of Christ controlleth us; because we thus judge, that if Christ died for all, then were all dead;

15. And that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again.

16. Therefore henceforth know we no man after the flesh; yea, though we have known Christ in the flesh, yet now we know him so no more.

17. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.

18. And all things are of God, who hath reconciled us to himself by Je'sus Christ, and hath given to us the ministry of reconciliation;

19. To proclaim, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.

21. For God hath made Christ, the sinless one, to bear sin for us that we might be made the righteousness of God in him.

CHAPTER 6

*Conduct for the Christian Ministry,
and for General Christian Life.
Avoid Unchristian Fellowship
and Have Family Fellowship
with God.*

1. We then, as workers together with Christ, beseech you also that ye receive not the grace of God in vain.

2. For he saith, I have heard thee in a time accepted, and in the day of salvation have I helped thee. Behold, now is the accepted time; behold, now is the day of salvation.

3. Give no offense in anything, that the ministry be not blamed;

4. But in all things let us exhibit ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5. In stripes, in imprisonments,

in tumults, in labors, in watchings, in fastings;

6. By pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned,

7. By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left,

8. By honor and dishonor, amid evil report and good report, as deceivers, and yet true;

9. As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

10. As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11. O ye Co-rinth'i-ans, our speech flows unto you, our love is unbounded.

12. Ye are not restrained in us, but ye are restrained in your own affections.

13. Now, as my reward, I speak to you as my children, be ye also affectionate.

14. Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?

15. And what harmony hath Christ with Be'li-al, or what part hath he who believeth with an infidel?

16. And what agreement hath

the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17. Therefore come out from among them, and be ye separate, saith the Lord, and avoid the unclean thing, and I will receive you,

18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER 7

Paul Rejoiced in the Grace of Christian Repentance, the Chief Joy of Any Christian Minister.

1. Having therefore these promises, dearly beloved, let us cleanse ourselves from everything that pollutes either body or spirit, perfecting holiness in the fear of God.

2. Receive us in your hearts; for we have wronged no man, we have corrupted no man, we have defrauded no man.

3. I speak not this to condemn you, for I have said before, that ye are in our affections alike in death and life.

4. Great is my boldness of speech toward you, great is my glorying of you; I am filled with comfort, I am exceedingly joyful in all our tribulation.

5. For, when we were come into Mac-e-do'ni-a, we had no rest, but we were troubled on every

side; without were fightings, within were fears.

6. Nevertheless God, who comforteth those who are cast down, comforted us by the coming of Ti'tus;

7. And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8. For though I made you sorry with a letter, I do not regret it for I perceive that the epistle which made you sorry for a season, hath worked for you spiritual joy.

9. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive the grace of forgiveness.

10. For godly sorrow worketh repentance to salvation and life eternal; but the sorrow of the world worketh death.

11. For behold this selfsame thing, that ye sorrowed after a godly sort; what carefulness it wrought in you, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what justice. In all things ye have approved yourselves to be clear in this matter.

12. Therefore, though I wrote unto you, I did it not because of him who had done the wrong, nor

because of him who had suffered the wrong, but that our care for you in the sight of God might appear unto you.

13. Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we for the joy of Ti'tus, because his spirit was refreshed by you all.

14. For if I have boasted anything to him of you, I am not ashamed; but as we spoke all things to you in truth, even so our boasting, which I made before Ti'tus, is found a truth.

15. And his affection is more abundant toward you, when he remembers the obedience of you all, how with fear and trembling ye received him.

16. I rejoice therefore that I have confidence in you in all things.

CHAPTER 8

Acceptable Giving Is "Self," First, Then Fruits, According to the Grace of the Lord Jesus Christ. Honest Stewardship.

1. Moreover, brethren, we make known to you the grace of God bestowed on the churches of Mac-e-do'ni-a;

2. How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3. For to their power, I bear record, yea, and beyond their

power they were willing of themselves to give,

4. Praying us with much entreaty that we would receive their gift, and take upon us the fellowship of ministering to the saints.

5. And this they did, not as we expected; but they first gave their own selves to the Lord, and unto us by the will of God.

6. Therefore we asked Ti'tus, that as he had begun, so he would also finish in you the same grace also.

7. Now then, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye also abound in this grace of giving.

8. I speak not by commandment, but by occasion of the liberality of others, and to prove the sincerity of your love.

9. For ye know the grace of our Lord Je'sus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich.

10. And herein I give my advice; for this is expedient for you, who, a year ago, were willing and ready to do.

11. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

12. For if there be first a willing

mind, it is accepted according to what a man hath, and not according to what he hath not.

13. For I mean not that other men be eased, and ye burdened;

14. But by an equality, that now at this time your abundance may be a supply for their want, that their abundance may be a supply for your want; that there may be equality;

15. As it is written, He who had gathered much had nothing over; and he who had gathered little had no lack.

16. But thanks be to God, who put the same earnest care into the heart of Ti'tus for you.

17. For indeed he accepted my exhortation; but being more earnest, of his own accord he went unto you.

18. And we have sent with him the brother, whose praise is in the gospel throughout all the churches;

19. And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind;

20. Avoiding this, that no man should blame us in this abundance when it is administered by us;

21. But proving honest stewardship, not only in the sight of the Lord, but also in the sight of men.

22. Therefore we have sent with them our brother, whom we have

oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.

23. Whether any do inquire of Ti'tus, he is my partner and fellowhelper concerning you; or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ.

24. Therefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAPTER 9

Paul Urged Cheerful and Systematic Relief for the Saints in Need. God Alone Giceth Seed and Increaseth its Bounty According to Our Need.

1. For as touching the ministering to the saints, it is unnecessary for me to write to you;

2. For I know your willingness to help, for which I boast of you to them of Mac-e-do'ni-a, that A-cha'ia was ready a year ago; and your zeal hath stimulated very many.

3. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4. So that if they of Mac-e-do'ni-a should come with me, and find you unprepared, we, not ye, would have to be ashamed in this same confident boasting.

5. Therefore I thought it necessary to exhort the brethren, that they should go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

6. But this I say, He who soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully.

7. Let every man give according as he purposeth in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver.

8. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work;

9. As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness abideth forever.

10. Now God who giveth seed to the sower both give bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;

11. Ye then, being enriched in everything to all bountifulness, causeth through us thanksgiving to God.

12. For the ministration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God,

13. And is proof of your love, by

which they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;

14. And they pray for you, giving thanks for the exceeding grace of God in you.

15. Thanks be unto God for Jesus Christ, his unspeakable gift.

CHAPTER 10

Sword of the Spirit Is Mighty Weapon of God. Paul's Spiritual Authority Supreme. Egotistic Measure Is Odious to God and Man.

1. Now I, Paul, myself, beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you;

2. But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, who think of us as if we walked according to the flesh.

3. For though we walk in the flesh, we do not war after the flesh;

4. For the weapons of our warfare are not earthly, but mighty through God to the destruction of strongholds;

5. Demolishing vain philosophies and every conceited imagination that exalteth itself against the knowledge of God, and bringing

into captivity every thought to the obedience of Christ;

6. And having in readiness to punish all disobedience, when your obedience is fulfilled.

7. Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

8. For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed;

9. I say this that I may not seem as if I would overawe you by letters.

10. For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

11. Let such a one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

12. For we would not class ourselves with the number, or compare ourselves with some who commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13. But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed

to us, a measure to reach even unto you.

14. For we stretch not ourselves beyond our measure, as though we reached not unto you; for we are come as far as to you also in preaching the gospel of Christ;

15. Not boasting of things without our measure, that is, of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16. To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

17. But he that glorieth, let him glory in the Lord.

18. For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAPTER 11

Paul Warns Against Serpentine Subtlety in Preaching the Gospel. Terms Such "False" and Mercenary. Recounts His Sufferings for Christ's Sake and Glories in Them.

1. I would to God ye could bear with me a little in my folly; and indeed bear with me.

2. For I am jealous over you with godly jealousy; for I have betrothed you to one husband, that I may present you to Christ a pure virgin.

3. But I fear that as the serpent beguiled Eve through his subtlety,

so your minds should be corrupted from the simplicity that is in Christ.

4. For if he who cometh preacheth another Je'sus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye are marvelously tolerant.

5. For I suppose I was not in the least behind the very chiefest apostles.

6. But though I be rude in speech, yet not in knowledge; but we have been thoroughly made evident among you in all things.

7. Have I committed an offense in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8. I received wages from other churches, to do you service.

9. And when I was present with you, and in need, I was a burden to no man; for that which I needed, the brethren who came from Mac-e-do'ni-a supplied; and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

10. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of A-cha'ia.

11. Wherefore? Because I love you not? God knoweth.

12. But what I do, that I will do, that I may cut off occasion from them who desire to make merchandise of you; that wherein

they glory, they may be found even as we.

13. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14. And no marvel; for Sa'tan himself is transformed into an angel of light.

15. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16. I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17. That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

18. Seeing that many glory in earthly things, I also will glory.

19. For ye suffer fools gladly, seeing ye yourselves are wise.

20. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take from you, if a man exalt himself, if a man smite you on the face.

21. I speak concerning dishonor, as though we had been weak. However wherein any is bold, I am bold also, I speak foolishly.

22. Are they He'brews? So am I. Are they Is'ra-el-ites? So am I. Are they the offspring of A'bra-ham? So am I.

23. Are they ministers of Christ?

(I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, at death's door often.

24. Of the Jews five times received I forty stripes save one.

25. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been adrift in the sea;

26. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the pagans, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28. Besides those things that are without, that which cometh upon me daily, the care of all the churches.

29. Who is weak, and I am not weak? Who is led astray, and I burn not with indignation?

30. If I must needs glory, I will glory of the things which concern mine infirmities.

31. The God and Father of our Lord Je'sus Christ, who is blessed forevermore, knoweth that I lie not.

32. In Da-mas'cus the governor under Ar'e-tas, the king, kept the city of the Dam'as-cenes with a garrison, desirous to apprehend me;

33. And through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER 12

Paul's Heavenly Experiences. The Earthly Thorn of Satan. Christ's Grace the Remedy. He Was the "Very Chiefest of Apostles." His Unbounded Love for the Brethren.

1. It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2. Fourteen years ago I was caught up to the third Heaven,

3. Whether in a vision, or in the body, I know not; God knoweth.

4. And I was, likewise, caught up also into Paradise, and heard secret words, which it is not yet permitted for man to utter.

5. Of this will I glory in Christ; yet of myself I will not glory, but in mine infirmities.

6. For though I would desire to glory, I shall not be a fool; for I will say the truth; but now I forbear, so that no man should think of me above that which he knoweth of me, or heareth of me.

7. And to prevent me from being exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the instrument of Sa'tan to buffet me, so that I should not be exalted above measure.

8. For this thing I besought the Lord thrice, that it might depart from me.

9. And he said unto me, My grace is sufficient for thee; for my strength is made perfect through human weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may transform me.

10. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then he makes me strong.

11. I am become a fool in glorying; ye have compelled me; for I ought to have been commended by you; for in nothing am I behind the very chiefest apostles, though I be nothing.

12. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13. For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? Forgive me if this be wrong.

14. Behold, the third time I am ready to come to you; and I will not be burdensome to you; for I seek not yours, but you; for children ought not to lay up for the parents, but the parents for the children.

15. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16. But be it so, I did not burden you; nevertheless, knowing the

truth, I caught you with tearful affection.

17. Did I make a gain of you by any of them whom I sent unto you?

18. I urged Ti'tus to go, and with him I sent a brother. Did Ti'tus made a gain of you? Walked we not in the same spirit? Walked we not in the same steps?

19. Again, think ye that we excuse ourselves unto you? We speak before God in Christ; but we do all things, dearly beloved, for your edifying.

20. For I fear, that when I come, I shall not find you such as I would have you, and that I shall be found unto you such as ye would not have me. Yes, I fear debates, envying, wraths, strifes, backbitings, whisperings, arrogance, tumults,

21. And that my God will humble me among you, and that I shall bewail many who have sinned already, and have not repented of the uncleanness and fornication and sensuality which they have committed.

CHAPTER 13

Stern Words to Sinners. Self-examination Essential to Christian Life.

1. This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

2. I told you before, and tell you again as if I were present the second time; but being absent now I write to them who heretofore have sinned, and to all other, that, if I come again, I will not spare them;

3. Since they seek a proof of Christ speaking in me, which to you is not weak, but is mighty in you.

4. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, that Je'sus Christ is in you, unless ye be reprobates?

6. But I trust that ye know that we are not reprobates.

7. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8. For we can do nothing against the truth, but for the truth.

9. For we are glad when we are weak, and ye are strong; and this also we wish, even your perfection.

10. Therefore I write these things being absent; if I were present I should use sharpness of speech, according to the power which the Lord hath given me to edification, and not to destruction.

11. Finally, brethren, farewell.
Be perfect, be of good comfort, be
of one mind, live in peace; and
the God of love and peace shall be
with you.

12. Greet one another with a
holy kiss.

13. All the saints salute you.
14. The grace of the Lord
Jesus Christ, and the love of
God, and the communion of
the Holy Spirit be with you
all. A-men.

PAUL'S LETTER TO THE GALATIAN CHRISTIANS

The Author is Paul; the time is about A. D. 57, and the place is Corinth.

The object of this Epistle was to destroy the influence of Judaizers who had apostatized the Church from the simplicity of the Gospel. Therefore Paul terms them "bewitched" by works, and vividly urges them to review their redemption by faith in the finished work of Christ on Calvary and wholly rest therein.

The heart of the Gospel was in this controversy. It was whether the atonement alone was sufficient for salvation or must ceremonial works be added. Paul had met this issue at the Jerusalem Conference and won, and now he must battle with it again in its paralyzing effect in congregational form in Galatia.

This Epistle was Martin Luther's especial favorite. Said he, "A man is not saved by singing masses, but by the grace of God."

PAUL'S LETTER TO THE GALATIAN CHRISTIANS

CHAPTER 1

The Pure Gospel from God. Paul Received It from Christ by Revelation.

1. Paul, an apostle, not of men, neither by man, but by Je'sus Christ, and God the Father, who raised him from the dead,

2. And all the brethren who are with me, unto the churches of Ga-la'tia:

3. Grace be to you and peace from God the Father, and from our Lord Je'sus Christ,

4. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of our God and Father;

5. To whom be glory forever and ever. A-men.

6. I am astonished that ye have so soon turned from him who called you into the grace of Christ unto another gospel;

7. Which is not another; but there be some who trouble you, and would pervert the gospel of Christ.

8. But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9. As we said before, so say I now again, If any man preach any other gospel unto you than the gospel of Christ, let him be accursed.

10. For I do not represent men, but God. Nor do I seek to please men. For if I yet pleased men, I should not be the servant of Christ.

11. But I certify to you, brethren, that the gospel which was preached by me is not after man.

12. For I neither received it of man, neither was I taught it, but by the revelation of Je'sus Christ.

13. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the Church of God and wasted it;

14. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15. But when it pleased God, who set me apart before my birth, and called me by his grace,

16. To reveal his Son in me, that I might preach him among the pagans; immediately I con-
firmed not with flesh and blood;

17. Neither went I up to Je-ru'-sa-lem to them who were apostles before me; but I went into A-ra'bi-a, and returned again unto Da-mas'cus.

18. Then after three years I went up to Je-ru'sa-lem to see Pe'ter, and abode with him fifteen days.

19. But other of the apostles saw I none, save James, the Lord's brother.

20. Now concerning the things which I write unto you, behold, before God, I lie not.

21. Afterwards I came into the regions of Syr'i-a and Ci-li'cia;

22. And was unknown by face unto the churches of Ju-de'a which were in Christ;

23. But they had heard only, He who persecuted us in times past now preacheth the faith which once he destroyed.

24. And they glorified God in me.

CHAPTER 2

Paul Confers with the Apostles and Is Commended. He Reproached Peter at Antioch for Judaizing.

1. Then fourteen years after I went up again to Je-ru'sa-lem with Bar-na-bas, and took Ti'tus with me also.

2. And I went up in obedience to revelation, and communicated unto them that gospel which I preach among the Gen'tiles, but

privately to them who were of reputation, lest by any means I should be publicly misunderstood.

3. But Ti'tus, who was with me, being a Greek, was not compelled to be circumcised.

4. But false brethren were there, secretly brought in, who came to spy out our liberty which we have in Christ Je'sus, that they might bring us into bondage;

5. Whom we sternly resisted; that the truth of the gospel might continue with you.

6. But they who thought themselves important made no difference to me; God accepteth no man's person; for they, in conference, added nothing to me;

7. But instead, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Pe'ter;

8. For God, who wrought effectually in Pe'ter to the apostleship of the circumcision, was mighty in me toward the Gen'tiles;

9. And when James, Pe'ter, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Bar-na-bas the right hand of fellowship; that we should go unto the pagans, and they unto the circumcision.

10. Only they would that we should remember the poor; the

same which I also was anxious to do.

11. But when Pe'ter was come to An'ti-och, I withstood him to the face, because he was to be blamed.

12. For before certain persons came from James, he did eat with the Gen'tiles; but when they were come, he withdrew and separated himself, fearing them who were of the circumcision.

13. And the other Jews likewise joined with him; insomuch that Bar'na-bas also was carried away with their apostasy.

14. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Pe'ter before them all, If thou, being a Jew, livest after the manner of Gen'tiles, and not as do the Jews, why compellest thou the Gen'tiles to live as do the Jews?

15. We who are Jews by nature, and not like sinners of the Gen'tiles,

16. Knowing that a man is not justified by the works of the law, but by the faith of Je'sus Christ, even we have believed in Je'sus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.

17. But if, while we seek to be justified by Christ, we ourselves also are found sinners under the

law, is therefore Christ the minister of Sin? God forbid.

18. For if I build again the things which I destroyed, I make myself a transgressor.

19. For I, through the law, am dead to the law, that I might live unto God.

20. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain.

CHAPTER 3

Faith Is Essence of Christian Life, and Frees from Enslaving Ceremonies. Christ Ended Ceremonial Law for Righteousness.

1. O foolish Ga-la'tians, who hath bewitched you, that ye should not obey the truth, before whose eyes Je'sus Christ was vividly set forth, crucified?

2. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3. Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?

4. Have ye suffered so many things in vain, if it be yet in vain?

5. He therefore who ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

6. Even as A'bra-ham believed God, and it was accounted to him for righteousness.

7. Know ye therefore that they who are of faith, the same are the children of A'bra-ham.

8. And the scripture, foreseeing that God would justify the pagans through faith, foretold the good news to A'bra-ham, saying, In thee shall all nations be blessed.

9. So then they who be of faith are blessed with faithful A'bra-ham.

10. For as many as are of the works of the law are under the curse; for it is written, Cursed is every one who continueth not in all things which are written in the book of the law to do them.

11. But that no man is justified by the law in the sight of God, is evident; for, The just shall live by faith.

12. And the law is not of faith; but, The man who doeth them shall live in them.

13. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one who hangeth on a tree;

14. That the blessing of A'bra-ham might come on the Gen'tiles, through Je'sus Christ; that we

might receive the promise of the Spirit through faith.

15. Brethren, this is what I mean; if two men make a covenant, and if it be confirmed, no other man disannulleth or addeth thereto.

16. Now to A'bra-ham and his son were the promises made. He saith not, And to sons, as of many; but as of one, And to thy Son, who is Christ.

17. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18. For if the inheritance be of the law, it is no more of promise; but God gave it to A'bra-ham by promise.

19. Wherefore then serveth the law? It was added because of transgressions, till the Son should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

20. Now a mediator requires two, but God is one.

21. Does the law then oppose the promises of God? God forbid; for if there had been a law given which could have given life, certainly righteousness would have been by the law.

22. But the scripture hath concluded all are under sin, that the promise by faith of Je'sus Christ

might be given to them who believe.

23. But before faith came, we were kept under guard by the law, shut up until the faith came which should afterwards be revealed.

24. Therefore the law was our schoolmaster to teach us of Christ, that we might be justified by faith.

25. But now that faith is come, we are no longer under the law schoolmaster.

26. For ye are all the children of God by faith in Christ Je'sus.

27. For as many of you as have been baptized into Christ have put on Christ.

28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Je'sus.

29. And if ye be Christ's, then are ye of A'bra-ham's descendants, and heirs according to the promise.

CHAPTER 4

Freed from Bondage and Made Sons of God. Christians Should Cast Out of Life All Bond-woman Service and Be Free Indeed.

1. Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2. But is under tutors and gov-

ernors until the time appointed by the father.

3. Even so we, when we were spiritual children, were in bondage to ceremonial law;

4. But when the fulness of the time was come, God sent forth his Son, made of a woman, subject to the law,

5. To redeem them who were under the law, that we might receive the adoption of sons.

6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, God our Father.

7. Therefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8. But before ye knew God, ye did service unto idols which by nature are no gods.

9. But now, after that ye have known God, or rather are known of God, why turn ye again to the weakness and poverty of ceremonial law, whereby ye will again be in bondage?

10. Ye observe days, and months, and times, and years.

11. I am afraid of you, lest I have bestowed upon you labor in vain.

12. Brethren, I beseech you, be as I am; for I am as ye are; ye have not injured me at all.

13. Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14. And my infirmity of the flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Je'sus.

15. Where is then the blessedness ye spoke of? For I bear you record, that, if it had been possible, ye would have plucked out your own eyes and have given them to me.

16. Am I therefore become your enemy, because I tell you the truth?

17. These Judaizers zealously seek to enslave you, and thus exclude you from faith, so that ye might support them.

18. But it is good to be zealously affected always in a good thing, and not only when I am present with you.

19. My little children, for whom I endure birth-pangs again until Christ be formed in you,

20. I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21. Tell me, ye who desire to be under the law, do ye not hear the law?

22. For it is written that A'bra-ham had two sons, the one by a bondmaid, the other by a free woman.

23. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise.

24. Which things are an allegory; for these are the two covenants;

the one from mount Si'nai, which beareth children to bondage, is Ha'gar.

25. For this Ha'gar is mount Si'nai in A-ra'bi-a, and answereth to Je-ru'sa-lem which now is, and is in bondage with her children.

26. But Je-ru'sa-lem which is above is free, which is the mother of us all.

27. For it is written, Rejoice, thou barren who bearest not; break forth and cry, thou who hath no labor-pains; for the children of faith are many more than the children of bondage.

28. Now we, brethren, as I'saac was, are the children of promise.

29. But as then he who was born after the flesh persecuted him who was born after the Spirit, even so it is now.

30. Nevertheless what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman.

31. So then, brethren, we are not children of the law-bondwoman, but of Christ, the free.

CHAPTER 5

Ceremonial Law Invalidated Faith.

Love Is the Law of Life. Terrible Works of Flesh. Glorious Fruits of the Spirit.

1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled

again with the yoke of a ceremonial bondage.

2. Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing.

3. For I testify again to every man who is circumcised, that he is a debtor to do the whole law.

4. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5. For we through the Spirit wait for the hope of righteousness by faith.

6. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

7. Ye did run well; who did hinder you that ye should not obey the truth?

8. This persuasion cometh not of him who calleth you.

9. A little leaven leaveneth the whole lump.

10. I have confidence in you who are in the Lord, that ye will be faithful; but he who troubleth you shall bear his judgment.

11. And I, brethren, if I yet were to preach circumcision, I would not suffer persecution. For then would the offense of the cross cease.

12. I would they who trouble you were even cut off,

13. For, brethren, ye have been called unto liberty; only use not

liberty for an occasion to sin, but by love serve one another.

14. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.

15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

16. This I say then, Walk in the Spirit, and ye shall be free from the cravings of the flesh.

17. For the flesh warreth against the Spirit, and the Spirit against the flesh; and they are contrary the one to the other; so that ye cannot do the things that ye would.

18. But if ye be led by the Spirit, ye are not under the law.

19. Now the works of the flesh are evident, which are these: adultery, fornication, uncleanness, indecency,

20. Idolatry, witchcraft, hatred, strife, jealousy, wrath, factions, seditions, heresies,

21. Envying, murders, drunkenness, revelry, and such like; of which I now tell you as I have also told you in time past, that they who do such things shall not inherit the kingdom of God.

22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23. Meekness, and temperance; against such there is no law.

24. And they who are Christ's

have crucified the flesh with its affections and lusts.

25. If we live in the Spirit, let us also walk in the Spirit.

26. Let us not desire vain glory, thus provoking one another and envying one another.

CHAPTER 6

Share One Another's Burdens, Is the Law of Christ. Chief Glory in the Cross of Christ.

1. Brethren, if a man be overcome in temptation, ye who are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.

2. Share ye one another's burdens, and so fulfil the law of Christ.

3. For, if a man think himself to be self-sufficient when he is not, he deceiveth himself.

4. Therefore let every man prove his own work, and then shall he rejoice in what he hath done, and not in the work of another,

5. For every man hath his own responsibility.

6. Let him who hath been taught in the word support him who teacheth, in all good things.

7. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.

8. For he who soweth to his flesh shall of the flesh reap corrupting death; but he who soweth to the Spirit shall of the Spirit reap life everlasting.

9. And let us not be weary in well doing; for in due season we shall reap, if we faint not.

10. Therefore as we have opportunity, let us do good unto all men, especially unto them who are of the household of faith.

11. Ye see how large a letter I have written unto you with mine own hand.

12. As many as desire to make a fair show in the flesh constrain you to be circumcised, only so that they should not suffer persecution for the cross of Christ.

13. For neither they themselves who are circumcised keep the law; but they desire to have you circumcised, that they may glory in your flesh.

14. But God forbid that I should glory, save in the cross of our Lord Je'sus Christ, by whom the world is crucified unto me, and I unto the world.

15. For in Christ Je'sus neither circumcision availeth anything, nor uncircumcision, but a new creature.

16. And as many as walk according to this rule, peace and mercy be on them, and upon the Is'ra-el of God.

17. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Je'sus.

18. Brethren, the grace of our Lord Je'sus Christ be with your Spirit. A-men.

PAUL'S LETTER TO THE EPHESIAN CHRISTIANS

The Author is Paul; the time is about A. D. 62; the place is Rome.

Although the words "that are at Ephesus" in the opening verse are questioned, it is largely consensus that it is genuine. Critics claim that, because the Epistle does not close with Paul's customary salutations to his many and intimate friends at Ephesus, it was intended as a circular letter to all the churches.

Its object was to show that the Gentiles, as well as the Jews, had full salvation by faith in Jesus Christ, and that the eternal purpose of God was to gather both into one Church body in Christ. Thus the unity of the Church is clearly stated as resting firmly fixed on Christ, the One Foundation, from eternity to eternity.

The great value of the Epistle to the Church and to believers is its spiritual geometry in which the Cross is the center of the Right lines of God's love, unmeasured in height, in depth, in length and breadth, from eternity to eternity and from Heaven to Hell.

It also signalizes the dignity of the Church as the Body of Christ, and variously terms it, the "Commonwealth of Israel," "One New Man," "One Body," "Household of God" and "Holy Temple in the Lord." Paul compared the Kingdom of God with the Roman Empire, and, in Chapter 6, equipped its soldiers with Christ's invincible weapon of warfare, still available to every Christian, and so urgently needed now.

PAUL'S LETTER TO THE EPHESIAN CHRISTIANS

CHAPTER 1

*Transcendent Fullness and Glory
of Christ. Confidence of Believers. Seal of Redemption.*

1. Paul, an apostle of Je'sus Christ by the will of God, to the saints who are at Eph'e-sus, and to the faithful everywhere in Christ Je'sus:

2. Grace and peace be unto you from God our Father, and from the Lord Je'sus Christ.

3. Blessed be the God and Father of our Lord Je'sus Christ, who hath blessed us with all spiritual blessings from Heaven in Christ.

4. God, who hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love,

5. Hath predestinated us unto the adoption of children by Je'sus Christ to himself, according to the good pleasure of his will,

6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7. In Christ we have redemption through his blood, the forgiveness of sins, according to the riches of God's grace;

8. Wherein he hath abounded

toward us in all wisdom and prudence;

9. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself;

10. That in the dispensation of the end of the ages he might gather together in one all things in Christ, both which are in Heaven and which are on earth; even in him.

11. In Christ also we have obtained an inheritance, being predestinated according to the purpose of God who worketh all things after the counsel of his own will;

12. That we should be to the praise of his glory, who first trusted in Christ.

13. In Christ ye also trusted, after ye heard the word of truth, the gospel of your salvation; in whom also after ye believed, ye were sealed with the Ho'ly Spirit of promise,

14. Who is the pledge of our inheritance in the Resurrection redemption of Christ's purchased possession, unto the praise of his glory.

15. Therefore I also, after I heard of your faith in the Lord Je'sus, and love unto all the saints,

16. Cease not to give thanks for you, making mention of you in my prayers;

17. That the God of our Lord Je'sus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him;

18. That the eyes of your understanding might be enlightened; so that ye may know what is your hope in Christ's call, and what the riches of the glory of his inheritance for the saints,

19. And what is God's exceeding greatness in his power to us who believe, even the working of his mighty power,

20. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;

22. And hath put all things under Christ's feet, and given him to be the head over all things to the church,

23. Which is his body, the fullness of him who filleth all the universe.

CHAPTER 2

Born of the Spirit to Live with Christ. Unity of Peoples by the Cross. Oneness of Spirit.

1. And to you hath he given

spiritual life, who were dead in trespasses and sins;

2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience;

3. Among whom also we all had our conversation in times past in the desires of our flesh, fulfilling the urgings of the flesh and of the mind; and were by nature the children of wrath, even as others.

4. But God, who is rich in mercy, for his great love wherewith he loved us,

5. Even when we were dead in sins, hath given life to us, together with Christ,

6. And hath raised us up together, and made us sit together with him on high in Christ Je'sus;

7. That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Je'sus.

8. For by grace are ye saved through faith; and that not of yourselves, it is the gift of God;

9. Not of works, lest any man should boast.

10. For we are God's re-creation in Christ Je'sus for good works, which God hath before ordained that we should do.

11. Therefore remember, that ye being in time past Gentiles in the flesh, and were called uncircumcised by them who have been cir-

circumcised in the flesh, made by hands;

12. That at that time ye were without Christ, being aliens from the commonwealth of Is'ræl, and strangers from the covenants of promise, having no hope and without God in the world;

13. But now in Christ Je'sus ye who sometimes were far off are made nigh by the blood of Christ.

14. For he is our peace, who hath made both Jew and Gen'tile one, and hath broken down the middle wall of partition between them;

15. Having abolished in his flesh the enmity between them, even the law of commandments contained in ordinances; thus making in himself of two one new man, and so making peace;

16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby;

17. And came and preached peace to you who were afar off, and to them who were nigh.

18. For through Christ we both have access by one Spirit unto the Father.

19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20. And are built upon the foundation of the apostles and prophets, Je'sus Christ himself being the chief corner stone;

21. In whom all the building

fitly framed together groweth unto a holy temple in the Lord;

22. In whom ye also are builded together for a habitation of God through the Spirit.

CHAPTER 3

Mystery of God's Love in Christ Revealed to Paul. Its Unmeasured Dimensions in the Cross. Christian Heart the Earth-dwelling Place of Christ.

1. For this cause I, Paul, am the prisoner of Je'sus Christ for you Gen'tiles.

2. If ye have heard of the dispensation of the grace of God which is given me for you,

3. How that by revelation he made known unto me the mystery, as I wrote before in few words,

4. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ;

5. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6. That the Gen'tiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel;

7. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8. Unto me, who am less than the least of all saints, is this

grace given, that I should preach among the Gen'tiles the unsearchable riches of Christ;

9. And to make clear to all men the way of salvation which was concealed in mystery, even before the earth was formed, but now is revealed in the Gospel of Christ;

10. To the intent that now the principalities and powers in Heaven might know by the Church the all-embracing wisdom of God,

11. According to the eternal purpose which he purposed in Christ Je'sus our Lord;

12. In whom we have boldness and access with confidence by union with him.

13. Therefore I desire that ye be not discouraged at my tribulations for you, which is your glory.

14. For this cause I bow my knees unto the Father of our Lord Je'sus Christ,

15. Of whom all fatherhood in Heaven and earth is named,

16. That he would grant you, according to the riches of his glory, to be strengthened victoriously by his Spirit in the inner man;

17. That Christ may dwell in your hearts by faith; that ye, being rooted and fruited in love,

18. May be able to comprehend with all saints, what is the unmeasured breadth, and length, and depth, and height of God's infinite love;

19. And to know the love of Christ, which passeth knowledge, that he might fill you with all the fullness of God.

20. Now unto him who is able to do exceeding abundantly above all that we ask or think, according to his power that worketh in us,

21. Unto God the Father be glory in the Church by Christ Je'sus throughout all ages, world without end. A-men.

CHAPTER 4

Diversity of Gifts for the Perfection of the Saints. Christ's Fullness Is True Measure for Christians. Carnal Life Is World Measure.

1. I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the Lord in the Christian life,

2. With all lowliness and meekness, with long-patience, forbearing one another in love;

3. Being zealous to keep the unity of the Spirit in the bond of peace.

4. There is one body, and one Spirit, even as ye are called in one hope of your calling;

5. One Lord, one faith, one baptism,

6. One God and Father of all, who is above all, and through all, and in you all.

7. And unto every one of us is given grace according to the measure of the gift of Christ.

8. Therefore the scripture saith,

When Christ ascended up on high, he led to liberty captives, held by Death, and gave gifts unto men.

9. Now that he ascended, implies that he also descended first into the lower parts of the earth for this liberation.

10. He who descended is the same also who ascended up far above all in Heaven, that he might fill all things.

11. And he authorized some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;

13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

14. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive;

15. But speaking the truth in love, may grow up into him in all things, who is the head, even Christ;

16. From whom the whole body of the Church fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the

measure of every part, causeth growth of the body unto the edifying of itself in love.

17. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart;

19. Who being dead in sins have given themselves to sensuality, to work all uncleanness with greediness.

20. But ye have not so learned Christ;

21. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus;

22. That ye put off concerning the former conversation the old nature, which is corrupt according to deceitful lusts;

23. And be regenerated in mind by the Holy Spirit;

24. And that ye thus put on the heavenly nature, which after God is created in righteousness and true holiness.

25. Therefore putting away lying, speak every man truth with his neighbor; for we are members one of another.

26. Be ye angry, yet do not sin, nor let the sun go down upon your wrath.

27. Give no place to the devil.

28. Let him who stole, steal no

more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him who needeth.

29. Let no worthless speech proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30. And grieve not the Ho'ly Spirit of God, whereby ye are sealed unto the day of redemption.

31. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice;

32. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAPTER 5

Christian Should Walk in Love, in Light and Sensibly, Spirit-filled. Mystical Union between Husband and Wife, and Christ and the Church.

1. Be ye therefore followers of God, as dear children;

2. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet, fragrant incense.

3. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4. Neither filthiness, nor foolish talking, nor jesting, which are

improper; but rather giving of thanks.

5. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience.

7. Be not ye therefore partakers with them.

8. For ye were once darkness, but now are ye light in the Lord; walk as children of light;

9. For the fruit of the Spirit is in all goodness and righteousness and truth;

10. Proving what is acceptable unto the Lord.

11. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12. For it is a shame even to speak of those things which are done of them in secret.

13. But all things that are reproved are made evident by the light; for whatsoever doth illuminate is light.

14. Therefore he saith, Awake thou who sleepest, and arise from the dead, and Christ shall give thee light.

15. See then that ye walk sensibly, not as fools, but as wise,

16. Redeeming the time, because the days are evil.

17. Therefore be ye not unwise,

but understand what is the will of the Lord.

18. And be not drunk with wine, wherein is riotous living; but be filled with the Ho'ly Spirit;

19. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20. Giving thanks always for all things unto God and the Father in the name of our Lord Je'sus Christ;

21. Submitting to one another in the fear of God.

22. Wives, love your own husbands, as you love the Lord.

23. For the husband is the head of the wife, even as Christ is the head of the Church and the savior of the body.

24. Therefore as the Church is subject unto Christ, so let wives be to their own husbands in everything.

25. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it;

26. That he might sanctify and cleanse it with the washing of water by the word,

27. That he might present it to himself a glorious Church, not having spot, nor wrinkle, nor any such thing; but that it should be holy and without blemish.

28. So ought husbands and wives to love each other as they love their own bodies. They who so love, love themselves.

29. For no man or woman ever yet hated his or her own flesh; but nourishes and cherishes it, even as the Lord, the Church;

30. For we are members of Christ's body, of his flesh, and of his bones.

31. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32. This is a great mystery; but I speak concerning Christ and the Church.

33. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she likewise so love and reverence her husband.

CHAPTER 6

Social Obligations in Family Life.

Take the Whole Armor of God for Victorious Christian Conflicts.

1. Children, obey your parents in the Lord; for this is right.

2. Honor thy father and mother; which is the first commandment with promise;

3. That it may be well with thee, and thou mayest live long on the earth.

4. And, ye fathers, irritate not your children to wrath; but bring them up in the discipline and instruction of the Lord.

5. Servants, be obedient to them who are your masters according to the flesh, with anxious care and

reverence, in singleness of your heart, as unto Christ;

6. Not with eyerservice, as only pleasing men; but as the servants of Christ, doing the will of God from the heart;

7. With good will doing service, as to the Lord, and not to men;

8. Knowing that whatever good thing any man will do, he shall receive recompense from the Lord, whether he be bond or free.

9. And, ye masters, do the same things unto your servants, forbearing threatening; knowing that your Master also is in Heaven; neither is there respect of persons with him.

10. Finally, my brethren, be strong in the Lord, and in the power of his might.

11. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

12. For we battle not against flesh and blood, but against principalities, against powers, against the rulers of the moral midnight of this world, against spiritual wickedness in high places.

13. Therefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15. And your feet shod with the love of Christ, which is the gospel of peace;

16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of Sa'tan and his wicked ones.

17. And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19. And for me, that utterance may be given unto me, that I may speak boldly, to make known the mystery of the gospel,

20. For which I am an ambassador in bonds; that therein I may speak boldly as I ought to speak.

21. But that ye also may know my affairs, and how I do, Tych'icus, a beloved brother and faithful minister in the Lord, shall make known to you all things;

22. Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23. Peace be to the brethren, and love with faith, from God the Father and the Lord Je'sus Christ.

24. Grace be with all them who love our Lord Je'sus Christ in sincerity. A-men.

PAUL'S LETTER TO THE PHILIPPIAN CHRISTIANS

The Author is Paul; the date is about A. D. 63; the place is Rome.

When Paul wrote this Epistic he still hoped to be released from his bonds, and return to visit once more his spiritual children in all the churches.

His object was to testify to his great joy over the evidence of their affection for him by their gift and message to cheer and sustain him, brought by Epaphroditus. The chief note of the Epistle is Joy: joy in God, in Christ, in the Holy Spirit, in Christian fellowship, in suffering, in life and in death. He formulated a new spiritual valuation of which Self is the decimal point of all loss; Christ of all gain. That valuation is still one hundred per cent correct.

The Epistle is the least doctrinal of all Paul's writing, but it warns the Church against Judaizers, and presents in the most direct form the simplicity of the Gospel, urging the brethren to continue loyal to their "citizenship in Heaven."

PAUL'S LETTER TO THE PHILIPPIAN CHRISTIANS

CHAPTER 1

Certainty of Christ's Work in Believer. United Stand Against Adversaries. Christian Admonition.

1. Paul and Tim'o-thy, the servants of Je'sus Christ, to all the saints in Christ Je'sus who are at Phi-lip'pi, with the elders and deacons:

2. Grace be unto you, and peace, from God our Father, and from the Lord Je'sus Christ.

3. I thank my God upon every remembrance of you,

4. Always in every prayer of mine for you all making request with joy,

5. For your fellowship in the gospel from the first day until now;

6. Being confident of this very thing that the Ho'ly Spirit who hath begun a good work in you will continue it until the Lord returns;

7. Even as it is right for me to think this of you all, because I have you dwelling in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the gospel, ye all are partakers of my grace.

8. For God is my record, how greatly I love you all with the tenderness of Je'sus Christ.

9. And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

10. That ye may approve things that are excellent; and that ye may be sincere and without offense till the day of Christ;

11. Being filled with the fruits of righteousness, which are by Je'sus Christ, unto the glory and praise of God.

12. But I would ye should understand, brethren, that the things which happened unto me have resulted in the furtherance of the gospel;

13. So that my bonds in Christ are manifest in all the palace, and in all other places;

14. And many of the brethren in the Lord, growing confident by my bonds, are much more bold to speak the Word without fear.

15. Some brethren, indeed, preach Christ out of envy and strife, and some out of good will;

16. The former preach Christ of contention, not sincerely, supposing to add affliction to my bonds;

17. But the other of love, knowing that I am set for the defense of the gospel.

18. Yet thus, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19. For I know that this shall be helpful to me in salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

21. For to me to live is Christ within; to die is Heaven to gain.

22. But if I live in the body, I do fruitful labor; yet what I shall choose I know not.

23. For I am in conflict with myself, having a desire to depart and to be with Christ; which is far better;

24. Nevertheless to abide in the body is more needful for you.

25. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26. That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27. Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or be absent, I may hear

of your affairs, that ye stand fast in the Holy Spirit, with one mind striving together for the faith of the gospel;

28. And in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God.

29. For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake;

30. Having the same hard struggle which ye saw in me, and now hear to be in me.

CHAPTER 2

The Christ Mind is the Master Mind. Work Out God's Inwork and Be Blameless, Sons of God.

1. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any tenderness and mercies,

2. Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

3. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than himself.

4. Every man should consider the welfare of his brother as well as his own.

5. Let this mind be in you, which was also in Christ Jesus;

6. Who, being God incarnate, was equal with God;

7. But he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men;

8. And being found fashioned in a body, he humbled himself, and became obedient unto death, even the death of the cross.

9. Therefore God also hath exalted him to the highest place, and given him a name which is above every other name;

10. That at the name of Je'sus every knee should bow, of things in Heaven, and things in earth, and things under the earth;

11. And that every tongue should confess that Je'sus Christ is Lord, to the glory of God the Father.

12. Therefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13. For it is God who worketh in you both to will and to do of his good pleasure.

14. Do all things without murmurings and disputings,

15. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world;

16. Holding forth the word of life, that I may rejoice in the day

of Christ, that I have not run in vain, neither labored in vain.

17. Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.

18. For the same cause also do ye joy and rejoice with me.

19. But I trust in the Lord Je'sus to send Tim'o-thy shortly unto you, that I also may be of good comfort when I know your state;

20. For I have no man like-minded, who will naturally care for your state.

21. For all seek their own, not the things which are Je'sus Christ's.

22. But ye know the proof of Tim'o-thy, that, as a son with the father, he hath served with me in the gospel.

23. Him therefore I hope to send presently, as soon as I shall see how it will go with me.

24. But I trust in the Lord that I also myself shall come shortly.

25. Yet I supposed it necessary to send to you E-paph-ro-di'tus, my brother, companion in labor, and fellow-soldier, but your messenger, and he who ministered to my wants.

26. For he is deeply concerned about you all, and was full of heaviness, because ye had heard that he had been sick;

27. For indeed he was sick nigh unto death; but God had mercy

on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28. I sent him therefore the more readily, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29. Receive him therefore in the Lord with all gladness, and hold such in reputation;

30. Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of support toward me.

CHAPTER 3

Beware of Evil Workers. Counterfeit Value of the World. Christ, the Gem of God, the Christians' Prize. Enemies of the Cross.

1. Finally, my brethren, rejoice in the Lord. To write the same things to you, for me indeed is not grievous, and for you it is safe.

2. Beware of doglike men, the evil workers, the circumcisers.

3. For we are of the circumcision, who worship God in the Spirit and rejoice in Christ Je'sus, and have no confidence in the flesh.

4. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more;

5. Circumcised the eighth day, of the stock of Is'ra-el, of the tribe of Ben'ja-min, a He'brew of the

He'brews; as touching the law, a Phar'i-see;

6. Concerning zeal, I persecuted the church; touching the righteousness which is in the law, blameless.

7. But what things were gain to me, those I counted loss for Christ.

8. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Je'sus my Lord; for whom I have suffered the loss of all things, and do count them but vile refuse, that I may win Christ,

9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith;

10. That I may know Christ, and the power of his Resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11. If by any means I might attain unto the resurrection of the dead.

12. Not as though I had already attained, either were already perfect; but I strive for perfection, so that I may gain that for which also I am called of Christ Je'sus.

13. Brethren, I count not myself to have yet gained perfection; but this one thing I do, forgetting those things which are behind, and

reaching forth unto those things which are before,

14. I press toward the mark for the prize of the high calling of God in Christ Je'sus.

15. Let us therefore, as many as would be perfect, be thus minded; and God shall reveal other truth unto you.

16. Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing.

17. Brethren, be followers together of me, and mark them who so walk as ye have us for an example.

18. For many walk, of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ;

19. Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.

20. For our conversation is in Heaven; from whence also we look for the Savior, the Lord Je'sus Christ,

21. Who shall change our human body, that it may be fashioned like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himself.

22. Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

CHAPTER 4

Peace of God for Heart and Mind.

The Sum of Christian Virtues and Contentment.

1. I beseech Eu-o'di-as, and beseech Syn'ty-che, that they be of one mind in the Lord.

2. And I entreat thee also to help those women who labored with me in the gospel, with Clem'-ent also, and with other of my fellow-laborers, whose names are in the Book of Life.

3. Rejoice in the Lord always; and again I say, Rejoice.

4. Let your moderation be known unto all men. The Lord is at hand.

5. Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God;

6. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Je'sus.

7. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, in virtue and honor, think on these things.

8. Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.

9. But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

10. Not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content.

11. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

12. I can do all things through Christ who strengtheneth me.

13. But ye have well done, that ye did share my affliction.

14. Now ye Phi-lip'pi-ans know also, that in the beginning of the gospel, when I departed from Mac-e-do'ni-a, no church communicated with me as concerning giving and receiving, except you.

15. For even in Thes-sa-lo-ni'ca ye sent once and again unto my need.

16. Not because I desire a gift; but I desire fruit that may abound to your account.

17. But I have all and abound; I am full, having received of E-paph-ro-di'tus the things which were sent from you, an incense of sweet fragrance, a sacrifice acceptable, well pleasing to God.

18. But my God shall supply all your need according to his riches in glory by Christ Je'sus.

19. Now unto God and our Father be glory forever and ever. A-men.

20. Salute every saint in Christ Je'sus. The brethren who are with me greet you.

21. All the saints salute you, especially they who are of Cae'-sar's household.

22. The grace of our Lord Je'sus Christ be with you all. A-men.

PAUL'S LETTER TO THE COLOSSIAN CHRISTIANS

The Author is Paul; the time is about A. D. 63; the place is Rome.

This is an Epistle from Paul to a church which he had neither founded nor ever visited. It was established by Epaphras, Paul's convert while at Ephesus, who went to Rome to consult Paul about the dangers threatening the Church.

The object was to warn the Church against the twofold peril of the Judaizer and the Gnostic. The former held Moses and Christ as joint composite saviors, neither of which could save alone. The Gnostic robbed Christ of his royal power of creation and redemption and robed him in the discarded "purple" of one of many sons of God.

The great value of the Epistle is its emphasis on the supremacy of Christ as God's Head of the Universe whose love is unmeasured and whose Body filleth the fulness of all things. Also it warns against the idolatry of the worship of men, women, saints or angels, all of which dishonors Christ, and is forbidden in the Second Commandment.

PAUL'S LETTER TO THE COLOSSIAN CHRISTIANS

CHAPTER 1

God's Amazing Grace. Christ, Firstborn and Image of God, Head of All Dominion in Heaven and on Earth. God's Mystery Now Known in the Gospel.

1. Paul, an apostle of Je'sus Christ by the will of God, and Tim'o-thy our brother,

2. To the saints and faithful brethren in Christ who are at Co-los'sae: Grace be unto you, and peace, from God our Father and the Lord Je'sus Christ.

3. We give thanks to God and the Father of our Lord Je'sus Christ, praying always for you,

4. Since we heard of your faith in Christ Je'sus, and of the love which ye have to all the saints,

5. For the hope which is laid up for you in Heaven, whereof ye heard before in the word of the truth of the gospel;

6. Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth;

7. As ye also learned of Ep'a-phras, our dear fellow-servant, who is for you a faithful minister of Christ;

8. Who also declared unto us your love in the Spirit.

9. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of God's will in all wisdom and spiritual understanding;

10. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11. Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12. Giving thanks unto the Father, who hath made us partakers of the inheritance of the saints in light;

13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son;

14. In whom we have redemption through his blood, even the forgiveness of sins,

15. Who is the image of the invisible God, the firstborn before any creature.

16. For by Christ were all things created, that are in Heaven and

that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him,

17. And he is before all things, and by him all things consist.

18. And Christ is the Head and Life of the body, the Church; yea, he is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.

19. For it pleased the Father that in Christ should all fullness dwell;

20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in Heaven.

21. And you, who were sometime alienated and enemies in your mind by wicked works, yet now hath Christ reconciled

22. In the body of his flesh through death, to present you holy and unblamable and un- reprovable in his sight;

23. If ye continue in the faith firm and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached in all creation under heaven; whereof I, Paul, am made a minister.

24. Now I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of

Christ in my flesh for his body's sake, which is the Church;

25. Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26. Even the mystery which hath been hid from other ages and from other generations, but now is revealed to his saints;

27. To whom God would make known what is the riches of the glory of this mystery among the Gen'tiles; which is Christ in you, the hope of glory;

28. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Je'sus;

29. Whereunto I also labor, striving according to his working, which worketh in me mightily.

CHAPTER 2

Christ Is God's Treasury of Wisdom and Knowledge. Beware of Deceitful Philosophy, and Avoid Idolatrous Worship of Saints and Angels, Which Deludes the Worshipper and Dishonors Christ.

1. For I would that ye knew what deep concern I have for you, and for them at La-od-i-ce'a, and for as many as have not seen my face in the flesh;

2. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding,

to the acknowledgment of the truth of God, and of the Father, and of Christ;

3. In whom are hid all the treasures of wisdom and knowledge.

4. And this I say, lest any man should beguile you with enticing words.

5. For though I be absent in the flesh, yet am I with you in the Spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6. As ye have therefore received Christ Je'sus the Lord, so walk ye in him;

7. Rooted and growing up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

8. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the idolatry of the world, and not after Christ.

9. For in him dwelleth all the fullness of the Godhead bodily.

10. And ye are complete in him, who is the head of all principality and power;

11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.

12. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation

of God, who hath raised him from the dead.

13. And you, being dead in your sins and the uncircumcision of your flesh, hath God quickened together with Christ, having forgiven you all trespasses;

14. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

15. And having spoiled principalities and powers, Christ made a show of them openly, triumphing over them in the resurrection.

16. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days;

17. Which cast a shadow of things to come; but the body is of Christ.

18. Let no man vainly puffed up and carnally minded, rob you of your reward in the worship of Christ, by false humility in the worship of angels, thus dishonoring God,

19. And not holding Christ, the Head, supreme, from which all the body by joints and sinews having nourishment ministered, and knit together, increaseth with the increase of God.

20. Therefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordi-

nances, after the commandments and doctrines of men?

21. Touch not, taste not, handle not; all of which are to perish with the using;

22. Which things have indeed a show of wisdom in superstitious will-worship, false humility, and neglect of the body, but cannot satisfy the spirit.

CHAPTER 3

Crucify the Flesh and Live in the Spirit. Richly Bear Fruits of the Spirit. Rules for Ideal Family Life.

1. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2. Set your affection on things above, not on things on the earth.

3. For ye are dead, and your life is hid with Christ in God.

4. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

5. Crucify therefore in your mortal body fornication, uncleanness, carnal affection, evil desire, and covetousness, which is idolatry;

6. For which things' sake the wrath of God cometh on the children of disobedience;

7. In which ye also walked some time, when ye lived in them.

8. But now ye also put off all these: anger, wrath, malice, blas-

phemy, filthy communication out of your mouth.

9. Lie not one to another, seeing that ye have put off the old man with his deeds;

10. And have put on Christ, the new man, and are renewed in his knowledge and likeness;

11. In whom there is neither Greek nor Jew, circumcision nor uncircumcision, Bar-ba'ri-an, Scyth'i-an, bond nor free; but Christ is all, and in all.

12. Put on therefore, as the elect of God, holy and beloved, tender affection, kindness, humbleness of mind, meekness, long-suffering;

13. Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye.

14. And above all these things put on love, which is the bond of perfectness.

15. And let the peace of God rule in your hearts, to which also ye are called in one body; and be ye thankful.

16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17. And whatsoever ye do in word or deed, do all in the name of the Lord Je'sus, giving thanks to God and the Father by him.

18. Wives, lovingly submit yourselves unto your own husbands in the Lord, as ye ought.

19. Husbands, love your wives, and be courteous to them.

20. Children, obey your parents in all things; for this is well-pleasing unto the Lord.

21. Fathers, wisely instruct your children in the scriptures and in the way of life, lest they be discouraged.

22. Servants, obey in all things your masters according to the flesh; not with eyeservice, as merely pleasing men; but in singleness of heart, fearing God;

23. And whatever ye do, do it heartily, as to the Lord, and not unto men;

24. Knowing that from the Lord ye shall receive the reward of your inheritance; for ye serve the Lord Christ.

25. But he who doth wrong shall receive punishment for the wrong which he hath done; and there is no respect of persons.

26. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in Heaven.

CHAPTER 4

Paul's Exhortations and Salutations.

1. Continue in prayer, and watch in the same with thanksgiving;

2. Withal praying also for us, that God would open unto us a

door of utterance, to speak the gospel of Christ, for which I am also in bonds;

3. That I may make it plain, as I ought to speak.

4. Walk in wisdom toward them who are without, redeeming the time.

5. Let your speech be always with grace, seasoned with sense, that ye may know how ye ought to answer every man.

6. All my state shall Tych'i-cus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord;

7. Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts,

8. With O-nes'i-mus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

9. Ar-is-tar'chus, my fellow-prisoner, saluteth you; and if Mark, a cousin of Bar'na-bas, touching whom ye received commandments, come unto you, receive him,

10. And Josh'ua, who is called Jus'tus, who are of the circumcision. These only are my fellow-workers in the kingdom of God, who have been a comfort unto me.

11. Ep'a-phras, who is one of you, a servant of Christ, saluteth

you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

12. For I bear him record, that he hath a great zeal for you, and them who are in La-od-i-ce'a, and them in Hi-e-rap'o-lis.

13. Luke, the beloved physician, and De'mas greet you.

14. Salute the brethren who are in La-od-i-ce'a, and Nym'phas, and the church which is in his house.

15. And when this epistle is read among you, cause that it be read also in the church of the La-od-i-ce'ans; and that ye likewise read the epistle from La-od-i-ce'a.

16. And say to Ar-chip'pus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

17. The salutation by the hand of me, Paul. Remember my bonds. Grace be with you. A-men.

PAUL'S FIRST LETTER TO THE THESSALONIAN CHRISTIANS

The Author is Paul; the time is about A. D. 52; the place is Corinth.

This Epistle, one of Paul's first and, consequently, one of the earliest books of the New Testament, was written early in Paul's pastoral oversight of the Corinthian church.

The object, in both his epistles to the Thessalonians, was to express his great joy over what Timothy told him about their love for him, and their faith and fidelity to the Gospel. He comforts them in affliction and warns them against lapses to carnality and fleshly indulgences.

The great value of the Epistle is its trumpet-like ringing assurance of the Lord's return from Heaven, awaking the saints asleep in Christ, and transforming and translating the saints still alive. This is the first resurrection. Blessed and holy are they who will have part in it, for they shall be kings and priests to all nations and reign with Christ.

PAUL'S FIRST LETTER TO THE THESSALONIAN CHRISTIANS

CHAPTER 1

Faithful Christian Witness.

1. Paul, and Sil-va'nus, and Tim'o-thy, to the Church of the Thes-sa-lo'ni-ans which is in God the Father and in the Lord Je'sus Christ: Grace be unto you, and peace, from God our Father, and the Lord Je'sus Christ.

2. We give thanks to God always for you all, making mention of you in our prayers;

3. Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Je'sus Christ, in the sight of God and our Father;

4. Knowing, brethren beloved, your selection of God.

5. For our gospel came not unto you in word only, but also in power, and in the Ho'ly Spirit, and in much assurance; as ye know what manner of men we were among you for your sake.

6. And ye became followers of us, and of the Lord, having received the word in much suffering, yet with joy of the Ho'ly Spirit;

7. So that ye were examples to all who believe, in Mac-e-do'ni-a and A-cha'ia.

8. Because from you sounded

out the word of the Lord not only in Mac-e-do'ni-a and A-cha'ia, but also in every place your faith in God is spread abroad; so that we need not to speak anything.

9. For they themselves told us of your reception of us, and how ye turned to God from idols to serve the living and true God;

10. And to wait for his Son from Heaven, whom he raised from the dead, even Je'sus, who delivered us from the wrath to come.

CHAPTER 2

Paul's Perfect Pastoral Example.

Worthy Reception of the Gospel.

Satan's Hindrance.

1. For you, brethren, know our coming unto you, that it was not in vain;

2. But even after we had suffered before, and were shamefully entreated, as ye know, at Philip'pi, we were bold in the Spirit to speak unto you the gospel of Christ, with earnest contention.

3. For our exhortation was not of deceit, nor of uncleanness, nor in guile;

4. But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, who trieth our hearts.

5. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness;

6. Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

7. But we were gentle among you, even as a nurse cherisheth her children;

8. So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of Christ only, but also our own souls, because ye were dear unto us.

9. For ye remember, brethren, our labor and toil for you, laboring night and day, because we would not be an expense to any of you; thus we preached unto you the gospel of Christ.

10. Ye are witnesses, and God also, how purely and justly and unblamably we behaved ourselves among you who believe;

11. And ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

12. That ye should walk worthy of God, who hath called you unto his kingdom and glory.

13. For this cause also we thank God without ceasing, because, when ye received the gospel of Christ which ye heard of us, ye received it not as the word of men, but as it is in truth, the word

of God, which effectually worketh salvation also in you who believe.

14. For ye, brethren, became followers of the churches of God which in Ju-de'a are in Christ Je'sus; for ye also have suffered like things of your own countrymen, even as they have of the Jews;

15. Who both killed the Lord Je'sus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men;

16. Forbidding us to speak to the Gen'tiles that they might be saved, to fill up their sins always; for the wrath is come upon them to the uttermost.

17. But we, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire.

18. Therefore we would have come unto you, even I, Paul, once and again; but Sa'tan hindered us.

19. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Je'sus Christ at his coming?

20. For ye are our glory and joy.

CHAPTER 3

*Stand Fast and Endure for Christ,
Who Endured for Us. He Will Reward in the Day of Awards.*

1. Therefore when we could no longer forbear, we thought it good to be left at Ath'ens alone;

2. And sent Tim'o-thy, our brother, and minister of God, and our fellow-laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith;

3. That no man should be moved by these persecutions; for ye know that we are appointed thereunto.

4. For when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means Sa'tan, the tempter, had overcome you, and our labor be in vain.

6. But now when Tim'o-thy came from you to us, and brought us good tidings of your faith and love, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you;

7. Therefore, brethren, we were comforted by you in all our affliction and distress by your faith;

8. Because now we live, if ye stand fast in the Lord.

9. For what thanks can we render to God again for you, for all the joy which we have for your sakes before our God;

10. Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11. Now God himself and our Father, and our Lord Je'sus Christ, direct our way unto you.

12. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you;

13. To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Je'sus Christ with all his saints.

CHAPTER 4

God Commands Moral Purity. Be Honest and Industrious. Certainty and Glory of the Lord's Return.

1. Furthermore we beseech you, brethren, and exhort you by the Lord Je'sus, to follow our instructions how ye ought to live to please God, that ye may abound in grace more and more.

2. For ye know what commandments we gave you by the Lord Je'sus.

3. For this is the will of God, even your personal purity, that ye should abstain from fornication;

4. That each one of you should take one woman for a wife in purity and honor;

5. Avoiding gratification of fleshly passions, such as debase the Gen'tiles who know not God;

6. And that no man sin against God and his brother in this matter; because the Lord is the

avenger of all such, as we also have forewarned you and testified.

7. For God hath not called us unto uncleanness, but unto holiness.

8. He therefore who disregardeth this warning, despiseth not man, but God, who hath also given to us the Ho'ly Spirit.

9. But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another.

10. And indeed ye do it toward all the brethren who are in all Mac-e-do'ni-a; but we beseech you, brethren, that ye increase in love more and more;

11. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12. That ye may walk honestly toward them who are without, and that ye may have lack of nothing.

13. But I would not have you to be ignorant, brethren, concerning them who are asleep in death, that ye sorrow not, even as others who are unbelievers.

14. For if we believe that Je'sus died and rose again, even so them also who sleep in Je'sus will God bring with him.

15. For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord shall not precede them who are asleep.

16. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trumpet call of God, and the dead in Christ shall rise first;

17. Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord, and so shall we ever be with the Lord.

18. Therefore comfort one another with these words.

CHAPTER 5

Unknown Time of Lord's Return. Watch, Work, and Be Ready. Specific Rules for Christian Conduct.

1. But of the times and the seasons, brethren, ye have no need that I write unto you.

2. For ye know perfectly that the Day of the Lord so cometh as a thief in the night.

3. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as birth-pangs upon a woman with child; and they shall not escape.

4. But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.

6. Therefore let us not sleep, as do others; but let us watch and be sober.

7. For they who sleep, sleep in the night, and they who be drunken, are drunken in the night.

8. But let us, who are of the Day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Je'sus Christ,

10. Who died for us, that whether we wake or sleep, we should live together with him.

11. Therefore comfort yourselves together, and edify one another, even as also ye do.

12. And we beseech you, brethren, to know them who labor among you, and are over you in the Lord, and admonish you;

13. And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

14. Now we exhort you, brethren, warn them who are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

15. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

16. Rejoice evermore.

17. Pray without ceasing.

18. In everything give thanks; for this is the will of God in Christ Je'sus concerning you.

19. Quench not the Ho'ly Spirit.

20. Despise not preaching.

21. Prove all things; hold fast that which is good.

22. Abstain from all appearance of evil.

23. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Je'sus Christ.

24. Faithful is he who calleth you, who also will do it.

25. Brethren, pray for us.

26. Greet all the brethren with a holy kiss.

27. I charge you by the Lord that this epistle be read unto all the holy brethren.

28. The grace of our Lord Je'sus Christ be with you. A-men.

PAUL'S SECOND LETTER TO THE THESSALONIAN CHRISTIANS

The Author is Paul; the time is about A. D. 53; the place is Corinth.

This Epistle presumably was written a few months after the first, and its object, to correct misapprehension of his statement about the Lord's return. This false impression had produced confusion about the ordinary duties of life for family, church, business, and government. The prevailing opinion was that the Lord would return at once for them, and therefore further human effort was unnecessary.

The great value of the Epistle is its rebuke to those Christians who spend their lives in nothing more than to idly "stand gazing up into heaven," forgetting the urgency of the Great Commission, and the activity of the devil. It also clearly portrays the man of sin, the antichrist who will be revealed in his day, to all wide-awake, prophetically watchful Christians. Therefore, they will know the "times" and the "seasons," which now seem near at hand.

PAUL'S SECOND LETTER TO THE THESSALONIAN CHRISTIANS

CHAPTER 1

*Persecuted Christians Shall Be
Glorified in the Presence of the
Lord, at His Return in Mighty
Power.*

1. Paul, and Sil-va'nus, and Tim'o-thy, to the Church of the Thes-sa-lo'ni-ans in God our Father and the Lord Je'sus Christ:
2. Grace unto you, and peace, from God our Father, and the Lord Je'sus Christ.

3. We are bound to thank God always for you, brethren, because your faith groweth exceedingly, and the love of every one of you toward each other aboundeth;

4. So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure;

5. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer;

6. Seeing it is a righteous thing with God to recompense tribulation to them who trouble you;

7. And to you who are troubled, rest with us, for when the Lord Je'sus shall be revealed from Heaven with his mighty angels,

8. In flaming fire, he will take vengeance on them who know not God, and who obey not the gospel of our Lord Je'sus Christ.

9. They shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10. When he shall come to be glorified in his saints, and to be admired in that day by all them who believe, because our testimony among you was believed.

11. Therefore also we pray always for you, that our God will count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power;

12. That the name of our Lord Je'sus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Je'sus Christ.

CHAPTER 2

*Look for the Lord but Also Do His
Work. Beware Satan's Deceit-
ful Works. Abide in Gospel
Truth.*

1. Now we beseech you, brethren, by the coming of our Lord Je'sus Christ, and by our gathering together unto him,

2. That ye be not easily excited in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as if the Day of Christ were at hand.

3. Let no man deceive you by any means; for that Day shall not come, until after the great apostasy, and the antichrist be revealed, the son of perdition;

4. Who opposeth Christ and exalteth himself above all who is called God, or who is worshipped; so that he as God sitteth in the Temple of God, showing himself that he is God.

5. Remember ye not, that, when I was yet with you, I told you these things?

6. And now ye know what prevents his appearing before the appointed time.

7. For satanic wickedness doth already work to unite the world against God, but it will be restrained until the end of the Age.

8. And then shall the antichrist be revealed, whom the Lord shall conquer with the word of his power, and shall destroy with the brightness of his coming;

9. Even this antichrist, whose coming is after the working of Sa'tan with all power and signs and lying wonders.

10. And with all deceitfulness of evil in them who perish; because they received not the love of the truth, that they might be saved.

11. And for this cause God shall

send them strong delusion, that they should believe a lie;

12. That they all might be condemned who believed not the truth, but had pleasure in unrighteousness.

13. But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth;

14. In which he called you by our gospel, to obtain the glory of our Lord Je'sus Christ.

15. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16. Now our Lord Je'sus Christ himself, and God, even our Father, who hath loved us, and hath given us everlasting consolation and good hope through grace,

17. Comfort your hearts, and establish you in every good word and work.

CHAPTER 3

Stringent Rules About Idlers and the Disorderly.

1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified everywhere, even as it is with you;

2. And that we may be delivered from unreasonable and wicked men, for all men have not faith.

3. But the Lord is faithful, who shall establish you, and deliver you from all evil.

4. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6. Now we command you, brethren, in the name of our Lord Je'sus Christ, that ye withdraw yourselves from every brother who walketh disorderly, and not after the tradition which he received of us.

7. For ye know how ye ought to follow us; for we behaved not ourselves disorderly among you;

8. Neither did we eat any man's bread for nought; but wrought with anguish and labor night and day, that we might not be chargeable to any of you;

9. Not because we have not authority, but to make ourselves an example to you to follow us.

10. For even when we were with

you, this we commanded you, that if any would not work, neither should he eat.

11. For we hear that there are some who walk among you disorderly, working not at all, but are busybodies.

12. Now them who are such we command and exhort by our Lord Je'sus Christ, that with quietness they work, and eat their own bread.

13. But ye, brethren, be not weary in well-doing.

14. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15. Yet count him not as an enemy, but admonish him as a brother.

16. Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

17. My salutation with mine own hand, which is the token in every epistle, so I write.

18. The grace of our Lord Je'sus Christ be with you all. A-men.

PAUL'S PERSONAL LETTERS

PAUL'S FIRST LETTER TO TIMOTHY

The Author is Paul; the time is about A. D. 66; the place probably is Macedonia.

Paul's personal Epistles are four, of which three are Pastoral. The object of the three was to formulate doctrine and discipline for pastoral work.

The object of this Epistle was to instruct Timothy in the orderly discharge of his duties both of doctrine and of good order, the latter of which Paul describes in particular regarding public prayer, behavior of woman, qualifications for church officers and directions for orderly worship.

The great value of these Epistles to the Church is their clear-cut requirements for separation from worldlike influence in church orders and in church work, and their stimulating exhortations to the ministry for Spirit-filled knowledge of the Gospel and Christlike example for life and work.

PAUL'S FIRST LETTER TO TIMOTHY

CHAPTER 1

*The Sum of All Commandments.
Law for Transgressors. Grace
for the Repentant. The King
Eternal.*

1. Paul, an apostle of Je'sus Christ by the commandment of God our Savior, and Lord Je'sus Christ, who is our only hope;

2. Unto Tim'o-thy, my own son in the faith: Grace, mercy, and peace, from God our Father and Je'sus Christ our Lord.

3. As I besought thee to abide at Eph'e-sus when I went to Mac-e-do'ni-a, so do, and charge them that they teach no other doctrine than the gospel of Christ,

4. Neither give heed to fables and endless genealogies, which cause dissensions, rather than godly edifying which is in faith.

5. Now the sum of all commandments is love out of a pure heart, and of a good conscience, and of faith unfeigned;

6. From which some, having swerved from the truth, have turned aside unto vain wrangling;

7. Desiring to be teachers of the law, they understanding neither what they say, nor of what they affirm.

8. But we know that the law is good, if a man use it lawfully;

9. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers,

10. For whoremongers, for sodomites, for slave dealers, for liars, for perjured persons, and any other evil thing which is contrary to sound doctrine,

11. According to the glorious gospel of the blessed God, which was committed to my trust.

12. And I thank Christ Je'sus our Lord, who hath empowered me, that he counted me faithful, putting me into the ministry;

13. I, who before was a blasphemer, and a persecutor, and harmful to the Church; but I obtained mercy, because I did it ignorantly in unbelief.

14. But the grace of our Lord was exceeding abundant with faith and love which is in Christ Je'sus.

15. This is a faithful saying, and worthy of all acceptance, that Christ Je'sus came into the world to save sinners, of whom I am chief.

16. Therefore I obtained mercy,

that in me first Je'sus Christ might show his boundless patience, for a pattern to them who should hereafter believe on him to life everlasting.

17. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. A-men.

18. This charge I commit to thee, son Tim'o-thy, according to the prophecies which were made concerning thee, that thou by them mightest war a good warfare;

19. Holding faith, and a good conscience; which some, having put away concerning faith, have made shipwreck;

20. Of whom is Hy-me-nae'us and Al-ex-an'der, who belong to Sa'tan and blaspheme.

CHAPTER 2

Christ, the Only Mediator Between God and Man. Pray Always and Everywhere. Worthy, Womanly Conduct.

1. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2. For rulers, and for all who are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3. For this is good and acceptable in the sight of God our Savior;

4. Who will have all men to be

saved and to come unto the knowledge of the truth.

5. For there is one God, and one mediator between God and men, the man Christ Je'sus;

6. Who gave himself a ransom for all, to be testified in due time.

7. Whereunto I am ordained a preacher and an apostle, and a teacher of the Gen'tiles; I speak the truth in Christ and lie not.

8. I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

9. In like manner also, that women adorn themselves in modest apparel, with holiness and sobriety; not with ornamented hair, nor gold, nor pearls, nor costly array;

10. But with good works, which becometh women professing godliness.

11. Let the woman learn in silence with all subjection,

12. For I do not permit a woman to teach, nor to have authority over the man, but to be in silence.

13. For Ad'am was first formed, then Eve.

14. And Ad'am was not deceived, but the woman being deceived was in the transgression.

15. Yet she also is saved by grace for motherhood, and should continue in faith, love, and holiness with sobriety.

CHAPTER 3*Requirements for Ministers, Deacons and Their Wives. Christ's Marvelous Manifestations.*

1. This is a true saying, If a man desire the office of a minister, he desireth a good work.

2. A minister then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, patient with all men, and wise to teach;

3. Not given to wine, no striker, not a lover of money, not a brawler, not covetous;

4. But one who ruleth well his own house, having his children subject to his authority;

5. For if a man know not how to rule his own house, how shall he take care of the Church of God?

6. Not a recent convert, lest being lifted up with pride he fall into condemnation, like Luc'i-fer.

7. Moreover he must have a good report of them who are without; lest he fall into reproach, and be ensnared by the devil.

8. Likewise must the deacons be serious, discreet, temperate and faithful in all things;

9. Holding the mystery of the faith in a pure conscience.

10. And let these also first be proved; then let them use the office of deacon, being found blameless.

11. Even so must their wives be

serious, sober, discreet and faithful in all things.

12. Let the deacon be the husband of one wife, ruling his children and his own house well.

13. For they who have used the office of deacon well gain to themselves honor and great boldness in the faith which is in Christ Je'sus.

14. These things write I unto thee, hoping to come unto thee shortly,

15. That thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth.

16. For gloriously great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gen'tiles, believed on in the world, received up into glory.

CHAPTER 4*Beware Seducing Teachers Whose Righteousness Is in Abstinence from Meals and Marriage. Dedicate Thyself to the Truth.*

1. Now the Spirit speaketh expressly, that before the Lord returns, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils;

2. Speaking lies in hypocrisy; having their conscience seared as with a hot iron;

3. Forbidding to marry, and commanding to abstain from meats, which God hath created to

be received with thanksgiving by them who believe and know the truth.

4. For all clean meats are good always, and not to be refused, if they be received with thanksgiving;

5. For they are sanctified by the word of God and prayer.

6. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Je'sus Christ, nourished in the words of faith and of good doctrine, whereunto thou hast attained.

7. But refuse legends and traditional fables, and exercise thyself rather unto godliness.

8. For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9. This is a faithful saying and worthy of all acceptance.

10. For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe.

11. These things command and teach.

12. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in love, in spirit, in faith and in purity.

13. Till I come, give attendance to reading, to exhortation, to doctrine.

14. Neglect not the gift that is in thee, which was given thee by the Ho'ly Spirit, with the laying on of the hands of the Presbytery.

15. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16. Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them who hear thee.

CHAPTER 5

Church Regulations.

Good Water Is God's Wine.

1. Rebuke not an older man, but entreat him as a father; and the younger men as brethren;

2. The older women as mothers; the younger as sisters, with all purity.

3. Honor widows who are widows indeed.

4. But if any widow have children or nieces and nephews, let them learn first to show reverence at home, and repay their parents; for that is good and acceptable before God.

5. Now she who is a widow indeed, and lonely, trusteth in God, and continueth in supplications and prayers night and day.

6. But she who liveth in pleasure is dead while she liveth.

7. And these things give in charge that they may be blameless.

8. But if any provide not for his

own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

9. Let not a widow be taken into the number for relief under sixty years of age, having been the wife of one man,

10. Well reported for good works; if she hath brought up children, if she hath lodged strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work.

11. But the younger widows refuse; for when they have become worldly-minded, they will marry;

12. Having condemnation, if they have cast off their faith and love for Christ.

13. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14. I will therefore that the younger women marry, bear children, mother the home, and give no occasion to the adversary to speak reproachfully.

15. For some, like Eve, have already turned aside after Sa'tan.

16. If the brethren have widow relatives, let them relieve them, and let not the Church be charged; that it may relieve them who are lone widows indeed.

17. Let the officers of the Church who rule well be counted worthy of

double honor, especially they who labor in the word and doctrine.

18. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and, The laborer is worthy of his reward.

19. Against an officer receive not an accusation except before two or three witnesses.

20. Them who sin rebuke before all, that others also may fear.

21. I charge thee before God, and the Lord Je'sus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22. Ordain no man hastily, neither be partaker of other men's sins; keep thyself pure.

23. Drink no impure water; but you may use a little wine as medicine, if necessary, for thy frequent infirmities.

24. Some men sin notoriously and are punished; others sin in secret and will be judged by Christ.

25. Likewise also the good works of some are manifest beforehand, and such as are evil cannot be hid.

CHAPTER 6

Exhortation to Employer and Employee. The Root of All Evil. Great Gain for Everyone. Shared Wealth is Treasure in Heaven.

1. Let all who serve a master show him due deference, that the

name of God and his doctrine be not blasphemed by unworthy conduct.

2. And they who have believing masters, let them also reverence them because they are brethren, and do them faithful service because they are beloved, and partakers of the same benefit of faith. These things teach and exhort.

3. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Je'sus Christ, and to the doctrine which is according to godliness,

4. He is concited, ignorant, and silly about questions and arguments, whereof cometh envy, strife, railings, evil surmisings,

5. Perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.

6. But godliness with contentment is great gain.

7. For we brought nothing into this world, and it is certain we can carry nothing out.

8. And having food and raiment let us be therewith content.

9. But they who would be rich fall into the snares of temptation, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10. For the love of money is the root of all evil. Some who have coveted money have erred from

the faith, and pierced themselves through with many sorrows.

11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13. I give thee charge in the sight of God, who giveth life to all things, and before Christ Je'sus, who before Pon'ti-us Pi'late witnessed a good confession,

14. That thou keep this commandment without spot and blameless, until the appearing of our Lord Je'sus Christ,

15. Who in his time shall show who is the blessed and only Po'ten-tate, the King of kings, and Lord of lords;

16. Who only hath immortality, dwelling in the light which no man can approach; whom no man hath seen, nor can see; to whom be honor and power everlasting. A-men.

17. Charge them who are rich in this world, that they be not highminded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy,

18. That they do good, that they be rich in good works, open-handed and generous;

19. Laying up in store for themselves treasure in Heaven by sharing their wealth with the needy in this life.

20. O Tim'othy, keep that which is committed to thy trust,

avoiding legends and vain babblings, and oppositions of science falsely so called;

21. Which some professing have erred concerning the faith. Grace be with thee. A-men.

PAUL'S SECOND LETTER TO TIMOTHY

The Author is Paul; the time is about A. D. 68; the place is Rome.

The destination of this Epistle, like the first, was Ephesus, where Timothy was pastor, and it is the last of Paul's known writings.

Paul's object was to invite Timothy and John Mark to visit him, to learn more fully the doctrine and precepts which Paul had formulated. The Epistle is timely for all ages and ministers of the Church.

The great value of this Epistle to the individual and the Church is its note of confident triumph of one who had been in close, life-long mortal conflict with the "world, the flesh, and the devil," as possibly none other, except the Lord Jesus, and his assurance of the "Crown of righteousness" for himself, and all others who lovingly look for the Lord's return.

PAUL'S SECOND LETTER TO TIMOTHY

CHAPTER 1

Godly Fruit of Family Faith. Respect Form of Sound Words. Life and Immortality in Christ Through the Gospel.

1. Paul, an apostle of Je'sus Christ by the will of God, according to the promise of life which is in Christ Je'sus,

2. To Tim'o-thy, my dearly beloved son in the faith: Grace, mercy, and peace, from God the Father and Christ Je'sus our Lord.

3. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4. Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy,

5. When I call to remembrance the sincere faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eu'nice, and I am persuaded is also in thee.

6. Therefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the Ho'ly Spirit.

7. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8. Be not thou therefore ashamed of the testimony of our Lord, nor of me, his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God;

9. Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Je'sus before the world began.

10. But this grace is now revealed by the appearing of our Savior Je'sus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel;

11. Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gen'tiles.

12. For which cause I also suffer these things; nevertheless I am not ashamed, for I know Je'sus Christ, whom I believe, and I am sure that he will keep me safe and reward me in the judgment.

13. Hold fast the form of sound words, which thou hast heard of me in faith, and in the love which is in Christ Je'sus.

14. That good thing which was committed unto thee keep by the Ho'ly Spirit who dwelleth in us.

15. This thou knowest, that all they who are in A'sia be turned away from me; of whom are Phy-gel'lus and Her-mog'e-nes.

16. The Lord give mercy unto the house of On-e-siph'o-rus; for he oft refreshed me, and was not ashamed of my chain;

17. But, when he was in Rome, he sought me out very diligently and found me, and in how many things he ministered unto me at Eph'e-sus, thou knowest very well.

18. The Lord give him reward in the Day of Rewards.

CHAPTER 2

Christian is Front-line Soldier for Jesus Christ. Report Study and Work to God. Be Ministerial Model for All Men.

1. Thou therefore, my faith son, be strong in the grace that is in Christ Je'sus.

2. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3. Thou therefore endure trials as a good soldier of Je'sus Christ.

4. No man who goeth to war entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

5. And if a man also contend for victory in the games, yet is he not crowned, except he obey the rules.

6. The husbandman who labors must be first partaker of the fruits.

7. Consider what I say, and the Lord give thee understanding in all things.

8. Remember that Je'sus Christ, offspring of Da'vid, was raised from the dead according to the gospel;

9. Wherein I suffer trouble, as an evil doer even unto bonds; but the word of God is not bound.

10. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Je'sus with eternal glory.

11. It is a faithful saying, For if we be dead with him, we shall also live with him;

12. If we suffer, we shall also reign with him; if we deny him, he also will deny us;

13. If we believe not, yet he abideth faithful for he cannot deny himself.

14. Of these things put them in remembrance, charging them before the Lord that they contend not about words to no profit, but to the subverting of the hearers.

15. Study to show thyself approved unto God, a workman who needeth not to be ashamed, rightly disclosing the word of truth.

16. But shun legends and vain babblings, for these will increase unto more ungodliness.

17. And such words will eat as doth a canker, like the speech of Hy-me-ne'us and Phi-le'tus,

18. Who concerning the truth have erred; saying that the resurrection is past already, and thus overthrow the faith of some.

19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them who are his. And, Let every one who nameth the name of Christ depart from evil.

20. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor.

21. If a man therefore purge himself from evil by the blood of Christ, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work.

22. Flee also youthful lusts; but follow righteousness, faith, love, peace, with them who call on the Lord out of a pure heart.

23. But foolish and ignorant questions avoid, knowing that they do cause strifes.

24. And the servant of the Lord must not strive, but be gentle unto all men, skilful to teach, and patient.

25. In meekness he should instruct those who oppose themselves; if God will give them repentance to acknowledge the truth;

26. So that they may be recovered out of the snare of Sa'tan, who are taken captive by him.

CHAPTER 3

The Moral Degeneracy of this Time. God Speaks Through the Scriptures.

1. This know also, that, as the end of the Age draws near, perilous times shall come.

2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3. Without natural affection, trucebreakers, false accusers, dissolute, fierce, despisers of those who are good,

4. Traitors, reckless, conceited, lovers of pleasures more than lovers of God;

5. Having a form of godliness, but denying the power thereof; from such turn away.

6. For of this sort are they who creep into houses, and lead captive silly women laden with sins, led away with divers desires,

7. Ever learning, and never able to come to the knowledge of the truth.

8. Now as Jan'nes and Jam'bres withstood Mo'ses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith.

9. But they shall proceed no further; for their folly shall be

manifest unto all men, as also was that of Jan'nes and Jam'bres.

10. But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patience,

11. Persecutions, and afflictions, which came unto me at An'ti-och, at I-co'ni-um, and at Lys'tra. What persecutions I endured! But out of them all the Lord delivered me.

12. Yea, and all who will live godly in Christ Je'sus shall suffer persecution.

13. But evil men and seducers shall grow worse and worse, deceiving, and being deceived.

14. But continue thou in the things which thou hast learned and accepted as true, knowing of whom thou hast learned them;

15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Je'sus.

16. For all original scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;

17. That the man of God may be perfect, thoroughly furnished unto all good works.

CHAPTER 4

Ministers, Preach the Gospel. A Crown Awaits the Faithful.

1. I charge thee therefore before God, and the Lord Je'sus Christ,

who shall judge the quick and the dead at his appearing and his kingdom;

2. Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with long patience and doctrine.

3. For the time will come when they will not endure sound doctrine; but after their own desires shall they heap to themselves teachers, having itching ears;

4. And they shall turn away their ears from the truth, and shall be turned unto fables.

5. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6. For I am now ready to be offered, and the time of my departure is at hand.

7. I have fought a good fight, I have finished my course, I have kept the faith;

8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also who love his appearing.

9. Do thy diligence to come shortly unto me,

10. For De'mas hath forsaken me, having loved this present world, and is departed unto Thessa-lo-ni'ca; Cres'cens to Ga-la'tia, Ti'tus unto Dal-ma'tia.

11. Only Luke is with me. Take Mark and bring him with

thee, for he is profitable to me for the ministry.

12. And Tych'i-cus have I sent to Eph'e-sus.

13. The cloak that I left at Tro'as with Car'pus, when thou comest, bring with thee, and the books, but especially the parchments.

14. Al-ex-an'der, the copper-smith, did me much evil; the Lord reward him according to his works;

15. Of whom beware also; for he hath greatly withstood our words.

16. At my first answer no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge.

17. Yet the Lord stood with me, and strengthened me; that by

me the preaching might be fully known, and that all the Gen'tiles might hear; and I was delivered out of the mouth of the lion.

18. And the Lord shall deliver me from every evil work, and will preserve me unto his Heavenly Kingdom; to whom be glory forever and ever. A-men.

19. Salute Pris'ca and Aq'ui-la, and the household of On-e-siph'o-rus.

20. E-ras'tus abode at Cor'inth, but Troph'i-mus have I left at Mi-le'tus sick.

21. Do thy diligence to come before winter. Eu-bu'lus greeteth thee, and Pu'dens and Li'nus and Clau'di-a and all the brethren.

22. The Lord Je'sus Christ be with thy spirit. Grace be with you. A-men.

PAUL'S LETTER TO TITUS

The Author is Paul; the time is about A. D. 68; the place probably is Macedonia.

This Epistle, like those to Timothy, is for "reproof and correction that the man of God may profit thereby."

Titus was a Greek convert who had accompanied Paul and Barnabas to the first Church Council at Jerusalem. From this event he had been apparently a constant companion to Paul in his missionary journeys, and frequently a special messenger for him on important assignments.

The object of the Epistle was to fix clearly and definitely the boundary line between the Church and the world, and thus separate the goats from the sheep. The Church, as Christ's sheepfold, has always profited by such boundaries.

PAUL'S LETTER TO TITUS

CHAPTER 1

God's Requirements for Ministers.

Rebuke Vain Talkers and Subversionists.

1. Paul, a servant of God, and an apostle of Je'sus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2. In hope of eternal life, which God, who cannot lie, promised before the world began;

3. But hath in due time made evident his word through preaching, which is committed unto me according to the commandment of God our Savior;

4. To Ti'tus, mine own son after the common faith: Grace, mercy, and peace, from God the Father, and the Lord Je'sus Christ our Savior.

5. For I left thee in Crete, that thou shouldst set in order the things that are required in the Church, and ordain elders in every city, as I had appointed thee;

6. If any be blameless, the husband of one wife, having faithful children, and not accused of riot or unruly.

7. For an elder must be blameless as the steward of God; not selfwilled, not soon angry, not

given to wine, no striker, nor greedy for gain;

8. But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9. Holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10. For there are many unruly and vain talkers and deceivers, especially they of the circumcision,

11. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12. One of them, even a prophet of their own, said, The Cre'tans are always liars, evil beasts, lazy gluttons.

13. This witness is true. Therefore rebuke them sharply, that they may be sound in the faith;

14. Not giving heed to Jew'ish fables, and commandments of men, that turn from the truth.

15. Unto the Christ - minded there is purity, but unto them who are defiled and unbelieving is nothing pure; but even their mind and conscience are defiled.

16. They profess that they know God; but in works they deny him, being abominable, and disobedient, and to every good work reprobate.

CHAPTER 2

General Rules for Christian Conduct. Blessed Hope of Christ's Glorious Appearing.

1. But speak thou the things which become sound doctrine;
2. That the aged men be sober, grave, temperate; sound in faith, in love, in patience;
3. That the aged women likewise, behave as becometh holiness; not false accusers, nor drinkers of wine, but teachers of good things;
4. That they may teach the young women to be sober, to love their husbands, to love their children,
5. To be discreet, chaste, keepers at home, good and obedient to their own husbands, that the word of God be not blasphemed.
6. Young men likewise exhort to be Christ-minded.
7. And show thyself a pattern of good works in all things; in pure doctrine, gravity, sincerity,
8. And sound speech, that cannot be condemned; that he who is contentious may be ashamed, having no evil thing to say of you.
9. Exhort servants to be obedient unto their own masters, and to

please them well in all things; not answering again;

10. Not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.

11. For the grace of God that bringeth salvation hath appeared to all men,

12. Teaching us that, denying ungodliness and worldly desires, we should live soberly, righteously, and godly, in this present world;

13. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Je'sus Christ;

14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAPTER 3

Added Rules for Christian Conduct. Saved by Grace. Avoid Factious Contentions.

1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready for every good work,
2. To speak evil of no man, nor to be brawlers, but to be gentle, showing all meekness unto all men.
3. For we ourselves also were

sometimes foolish, disobedient, deceived, serving divers desires and pleasures, living in malice and envy, hateful, and hating one another.

4. But after the kindness and love of God our Savior toward man appeared, he saved us,

5. Not by works of righteousness which we have done, but according to his mercy, by the washing of regeneration, and renewing of the Ho'ly Spirit;

6. Which he shed on us abundantly through Je'sus Christ our Savior;

7. That being justified by his grace, we should be made heirs according to the hope of eternal life.

8. This is a faithful saying, and these things I will that thou affirm constantly, that they who have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10. A man who is factious and contentious after the second admonition reject from fellowship;

11. Knowing that he who is such is subverted and sinneth, being condemned of himself.

12. When I shall send Ar'te-mas unto thee, or Tych'i-cus, be diligent to come unto me to Ni-cop'o-lis, for I have determined there to winter.

13. Bring Ze'nas, the lawyer, and A-pol'los on their journey diligently, that nothing be wanting unto them.

14. And let our brethren also learn to maintain good works for necessary uses, that they be not unfruitful.

15. All who are with me salute thee. Greet them who love us in the faith. Grace be with you all. A-men.

PAUL'S LETTER TO PHILEMON

The Author is Paul; the time is about A. D. 63; the place is Rome.

The object was to urge Philemon graciously to receive Onesimus, his returned runaway slave, as a brother beloved in the Lord, as he would have received Paul.

Onesimus had deserted Philemon, going away, thief-like, with some of his property, and taking refuge in Rome where the conditions were favorable for making his escape effective. Here he met Paul and became Christ's freedman, returning to Philemon, for service in the Lord.

The letter, the only known strictly personal one and briefest of all Paul's writings, is one of the most precious of the scriptures. It is notable that Paul did not ask Philemon to liberate his slave, but to treat him as a brother. The purpose of Christianity is not to equalize social distinctions by bullet and bayonet, but to unite high and low together in one commonwealth of faith and one commonweal of favor in the Lord.

PAUL'S LETTER TO PHILEMON

CHAPTER 1

*Paul Commends Philemon and
Pleads for Onesimus, a Runaway
Slave.*

1. Paul, a prisoner of Je'sus Christ, and Tim'o-thy our brother, unto Phi-le'mon, our dearly beloved, and fellow-laborer,

2. And to our beloved Ap'phi-a, and Ar-chip'pus, our fellow-soldier, and to the church in thy house:

3. Grace to you, and peace, from God our Father and the Lord Je'sus Christ.

4. I thank my God, making mention of thee always in my prayers,

5. Hearing of thy love and faith, which thou hast toward the Lord Je'sus, and toward all saints;

6. That by their share in your loyal faith they may have a vivid sense of every good thing in you which is in Christ Je'sus.

7. For we have great joy and consolation in thy love, because the heart of the saints is refreshed by thee.

8. Therefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9. Yet for love's sake I rather beseech thee, being such a one as

Paul, the aged, and now also a prisoner of Je'sus Christ.

10. I beseech thee for my son in the faith, O-nes'i-mus, whom I have begotten in my bonds;

11. Who in time past was to thee unprofitable, but now profitable to thee and to me;

12. Whom I have sent again to thee, that thou receive him as mine own son;

13. Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel;

14. But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15. For perhaps he therefore departed for a season, that thou shouldst receive him forever;

16. Not now as a servant, but above a servant, a brother beloved, especially to me, but how much more unto thee, both in the body and in the Lord.

17. If thou count me therefore a partner, receive him as myself.

18. If he hath wronged thee, or oweth thee aught, put that on mine account;

19. I, Paul, have written it with mine own hand, I will repay it. I do not say to thee how thou owest

unto me even thine own self besides.

20. Yea, brother, let me have joy of thee in the Lord; refresh my heart in the Lord.

21. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22. But withal prepare me also a lodging; for I trust that through

your prayers I shall be given unto you.

23. There salute thee Ep'aphras, my fellow-prisoner in Christ Je'sus,

24. Also Mark, Ar-is-tar'chus, De'mas, and Luke, my fellow-laborers.

25. The grace of our Lord Je'sus Christ be with your spirit. A-men.

JAMES' LETTER TO HEBREW CHRISTIANS

The Author is James the Just, brother of Our Lord and Bishop of Jerusalem; the time is about A. D. 50; the place is Jerusalem.

The object of the Epistle was to train the consciences of his brethren up to the high viewpoint and standard of Christian duty, and to comfort them in persecutions.

The great value of the Epistle is the rich mixture of the Gospel as applied to sacred and social relations. It treats succinctly of the purpose of trial and temptations; the source and means of obtaining wisdom and steadfastness; of riches as perishables; of enduring and yielding to temptation; of the source of every good and perfect gift; of anger and meekness; of doers of the Word and mere idle hearers; of true and false religion; of respect of persons as contrary to the Law of Love; of faith that is dead without works; of the tongue as an organ for good and for evil, and so on to the close of the catalogue of doctrine. It should be read daily in these perilous times.

JAMES' LETTER TO HEBREW CHRISTIANS

CHAPTER 1

Find the Joy in Adversity. Get Wisdom from God and Rest in His Word. God Cannot Do Evil. He Is the Giver of Every Good and Perfect Gift. Be Doers; Bridle the Tongue; Have Pure Religion.

1. James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting:

2. My brethren, count it all joy should ye fall into diverse temptations;

3. Knowing this, that the testing of your faith worketh patience.

4. But let patience have her perfect work, that ye may be perfect and entire, lacking nothing.

5. If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and reproacheth not; and it shall be given him.

6. But let him ask in faith, not wavering. For he who doubteth is like a wave of the sea driven with the wind and tossed.

7. Let not that man think that he shall receive anything of the Lord.

8. For a double-minded man is irresolute in all his ways.

9. Let the brother of low degree

rejoice in that he is exalted in Christ;

10. But the rich, in that he hath Christ's humility; because as the flower of the grass he shall pass away.

11. For the sun is no sooner risen with a burning heat, than it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways.

12. Blessed is the man who endureth temptation; for when he is victor, he shall receive the crown of life, which the Lord hath promised to them who love him.

13. Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man.

14. But every man is tempted when he is drawn away of his own lust, and enticed.

15. Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death.

16. Do not err, my beloved brethren.

17. Every good gift and every perfect gift is from Heaven, and cometh down from the Father of

lights, with whom is no change, nor shadow of changing.

18. He gave to us the New Life by the word of truth, that we should be a kind of firstfruits of his creatures.

19. Therefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath,

20. For the wrath of man worketh not the righteousness of God.

21. Therefore, abhor all filthiness and wickedness, and receive with meekness the engrafted word, which is able to save your souls.

22. But be ye doers of the word, and not hearers only, deceiving your own selves.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror;

24. For he beholdeth himself, and goeth his way, and straightway forgetteth his reflected image.

25. But whoso looketh into the Gospel of Christ, the perfect Law of Liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall have the witness of the Ho'ly Spirit.

26. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is sham.

27. Pure religion and undefiled before God and the Father is this:

To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

CHAPTER 2

Reverence Not the Rich nor Despise the Poor. Prove Faith by Works.

1. My brethren, combine not the faith of our Lord Je'sus Christ, the Lord of glory, with rank of persons.

2. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3. And ye have respect to him who weareth the fashionable clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here by my footstool;

4. Are ye not then partial in yourselves, and are become judges of prejudiced thoughts?

5. Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and made them heirs of the kingdom which he hath promised to them who love him?

6. But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7. Do they not blaspheme that worthy name by which ye are called?

8. If ye fulfil the Royal Law according to the scripture, Thou

shalt love thy neighbor as thyself, ye do well;

9. But if ye have respect to persons, ye commit sin, and are convicted by the law as transgressors.

10. For whosoever shall keep the whole law, and yet offend in one point, he is condemned by the law.

11. For he who said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12. So speak ye, and so do, as they who shall be judged by the Law of Kindness.

13. For he shall have judgment without mercy, who hath shown no mercy; and mercy rejoiceth against condemnation.

14. What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?

15. If a brother or sister be naked, and destitute of daily food,

16. And one of you say unto him or her, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?

17. Even so faith, if it hath not works, is dead, being alone.

18. Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works.

19. Thou believest that there is one God; thou doest well; but the devils also believe, and tremble.

20. Thus wilt thou know, O foolish man, that faith without works is dead.

21. Was not A'bra-ham, our father, justified by works, when he had offered I'saac, his son, upon the altar?

22. Ye see then how faith wrought with his works, and by works was faith made perfect.

23. And the scripture was fulfilled which saith, A'bra-ham believed God, and it was counted unto him for righteousness, and he was called the Friend of God.

24. Ye see then how that by works a man is justified, and not by faith only.

25. Likewise also was not Ra'hab, the harlot, justified by works, when she had received the messengers and had sent them out another way?

26. For as the body without the spirit is dead, so faith without works is also dead.

CHAPTER 3

Choose Learned, Spirit-filled Teachers. Bridle the Tongue, Subject to the Holy Spirit. Get Wisdom from God.

1. My brethren, increase not your teachers, but select them with great care.

2. For unlearned teachers err in speech and doctrine, giving offense. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3. Behold, we put bits in the horses' mouths, that they may obey us, and we turn about their whole body.

4. Behold also the ships, which though they be so great, and are driven by fierce winds, yet are they turned about with a very small helm whithersoever the captain willeth.

5. Even so the tongue is a little member, and boasteth great things. Behold, how often a great fire is kindled by a little flame!

6. And the tongue is a flame, a world of iniquity; so is the tongue among our members that it contaminates the whole body, and sets ablaze, with fire from hell, the whole course of human nature.

7. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed by mankind;

8. But the tongue can no man tame; it is an unruly evil, full of deadly poison.

9. Therewith bless we God, even the Father; and therewith curse we men, who are made after the similitude of God.

10. Out of the same mouth proceedeth blessing and cursing. My

brethren, these things ought not so to be.

11. Doth a fountain send forth at the same place sweet water and bitter?

12. Can the fig tree, my brethren, bear olives? Or a vine, figs? So no fountain can both yield salt water and fresh.

13. Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom.

14. But if ye have bitter envying and strife in your hearts, glory not and lie not against the truth.

15. This wisdom descendeth not from above, but is earthly, sensual, devilish.

16. For where there is envying and strife, there is confusion and every evil work.

17. But the wisdom that is from God is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18. And the fruit of righteousness is sown in peace by them who make peace.

CHAPTER 4

Warfare in Uncrucified Flesh Causes Vain Prayers. Resist the Devil; Draw Near to God. Leave Judgment to Christ.

1. From whence come quarreling and fighting among you?

Come they not hence, even of your carnal nature which wars within you?

2. Ye covet, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye forget God.

3. Ye ask, and receive not, because ye ask contrary to his will, that ye may consume it upon your lusts.

4. Ye unfaithful to Christ, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.

5. Do ye think that the scripture saith in vain, The carnal mind covets and envies?

6. But he giveth more grace through repentance. Therefore he saith, God resisteth the proud, but giveth grace unto the humble.

7. Submit yourselves therefore to God. Resist Sa'tan, and he will flee from you.

8. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded;

9. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness,

10. And humble yourselves in the sight of the Lord, and he shall lift you up.

11. Speak not evil one of another, brethren. He who speaketh

evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law. For if thou judge the law, thou art not a doer of the law, but a judge.

12. God is the only Lawgiver who is able to save and to destroy. Who art thou who judgest another?

13. Listen to me now, ye who say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain.

14. Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.

15. For ye ought to say, If the Lord wills, we shall live and do this or that.

16. But now ye rejoice in your boastings, yet all such rejoicing is evil.

17. Therefore to him who knoweth to do good, and doeth it not, to him it is sin.

CHAPTER 5

Judgment on Corruptive, Oppressive Wealth. Wait for Your Reward from the Lord. Great Physician's Prescription for Faithful Sick. Power in Prayer.

1. Listen now, ye rich men, weep and howl for your miseries that shall come upon you.

2. Your riches are corrupted, and your garments are moth-eaten.

3. Your gold and silver are rusted, and their rust shall be a witness against you, and shall consume your flesh like fire. Ye have heaped treasure together for yourselves, but the Lord will use it.

4. Behold, the wages of the laborers who have reaped your fields, which is by you kept back by fraud, crieth, and the cries of them who have reaped are entered into the ears of the Lord of Hosts.

5. Ye have lived in pleasure on the earth, and been wasteful; ye have nourished your hearts as in a day of slaughter.

6. Ye have condemned and killed the Lord; and he did not resist you.

7. Be ye patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8. Be ye also patient; nourish your hearts, for the coming of the Lord draweth nigh.

9. Murmur not one against another, brethren, lest ye be condemned. Behold, the Judge standeth before the door.

10. Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction and of patience.

11. Behold, we count them

happy who endure. Ye have heard of the patience of Job, and have seen the grace of the Lord, that the Lord is very pitiful, and of tender mercy.

12. But above all things, my brethren, swear not, neither by Heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

13. Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms.

14. Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord;

15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man hath power with God.

17. E-li'jah was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth for three years and six months.

18. And he prayed again, and God gave rain, and the earth brought forth her fruit.

19. Brethren, if one errs from the gospel, and another converts him,

20. Let him know, that he who converteth the sinner from the error of his way shall save a soul from death, who was enslaved by a multitude of sins.

PETER'S LETTER TO ASIATIC CHRISTIANS

The Author is Peter, the Apostle; the time is about A. D. 63; the place is uncertain, the interminable controversy ranging from symbolic "Rome" to actual Babylon. A group, supporting apostolic succession claims Rome; another group, learned and liberal, stoutly denies this and affirms "the Church at Babylon" settles it; yet another group, wise and zealous, denies both as untenable controversy and of no importance to the message.

The Epistle is a pastoral letter to comfort the churches of Asia Minor in the fiery trials inflicted upon them by civil authority, and from social ostracism for Jesus' sake. The object of the Apostle was to assure them of their inheritance in Heaven; to urge them to obey Christ through the Gospel and the Holy Spirit; to conform to all the holy requirements of Christian living at home, in the Church, in business and under government, suffering patiently, if necessary, and awaiting the return of the Lord Jesus for vindication and honor.

The value of the Epistle is its timeliness to the churches of the world now, when conditions are so similar.

PETER'S LETTER TO ASIATIC CHRISTIANS

CHAPTER 1

Living Hope and Glorious Inheritance. Be Born Again by the Word of God; Be Holy Through the Blood of Christ.

1. Pe'ter, an apostle of Je'sus Christ, to the Christians scattered throughout Pon'tus, Ga-la'tia, Cap-pa-do'ci-a, A'sia, and Bi-thyn'i-a,

2. Chosen according to the fore-knowledge of God the Father, through sanctification by the Ho'ly Spirit, unto obedience and sprinkling of the blood of Je'sus Christ: Grace unto you, and peace be multiplied.

3. Blessed be the God and Father of our Lord Je'sus Christ, who according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Je'sus Christ from the dead,

4. To an inheritance incorruptible, and undefiled, that fadeth not away, reserved in Heaven for you,

5. Who are kept by the power of God through faith unto kingdom salvation ready to be revealed in the end of the Age.

6. Wherin ye greatly rejoice,

though now for a season, if need be, ye are in heaviness through many temptations,

7. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Je'sus Christ;

8. Whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory;

9. Receiving the reward of your faith, even the salvation of your souls.

10. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you;

11. Searching for the time-period which the Ho'ly Spirit who was in them did signify, when he testified beforehand the sufferings of Christ, and the glory that should follow.

12. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them who have

preached the gospel unto you with the Ho'ly Spirit sent down from Heaven; which things the angels desire to look into.

13. Therefore fill your mind with truth, be sober, and hope to the end for the grace that is to be brought unto you at the return of Je'sus Christ;

14. As obedient children, not fashioning yourselves according to the former desires in your ignorance;

15. But as he who hath called you is holy, so be ye holy in all manner of conversation;

16. Because it is written, Be ye holy, for I am holy.

17. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear;

18. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19. But with the precious blood of Christ, as of a lamb without blemish and without spot;

20. Who indeed was foreordained before the foundation of the world, but was not made evident for you until these last times,

21. Who by him do believe in God, who raised him up from the dead, and gave him glory; that

your faith and hope might be in God.

22. Seeing ye have purified your souls in obeying the truth through the Spirit to unfeigned love of the brethren, see that ye love one another with a pure heart fervently;

23. Being born again, not of human nature, but of the Ho'ly Spirit, by the word of God, which liveth and abideth forever.

24. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away;

25. But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.

CHAPTER 2

Living Stones in Spiritual House Founded on Christ. Priestly Service to the World. General Christian Conduct.

1. Therefore destroy all malice, and all guile, and hypocrisies, and envies, and all evil speakings.

2. As newborn babes, desire the sincere milk of the word, that ye may grow thereby;

3. If so be ye have tasted of his grace and know that the Lord is gracious;

4. To whom coming, as unto the Living Stone, disallowed indeed of men, but chosen of God and precious,

5. Ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6. Therefore also it is contained in the scripture, Behold, I lay in Zi'on a chief corner stone, elect, precious; and he who believeth on him shall not be disappointed.

7. Unto you therefore who believe, Christ is precious and enduring; but to them who are disobedient, the stone which the builders rejected is made the head of the corner,

8. And a stone of stumbling, and a rock of offense, even to them who stumble at the word, being disobedient, and suffering just punishment therefor.

9. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Christ who hath called you out of darkness into his marvelous light;

10. Who in time past were not a favored people, but are now the people of God; who had not obtained mercy, but now have obtained mercy.

11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from carnal desires, which war against the soul;

12. Having your conversation honest among the Gen'tiles; that, whereas they speak against you as evildoers, they may by your

good works, which they shall behold, glorify God for what you have done.

13. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to supreme authority,

14. Or unto governors, as unto them who are sent by God for the punishment of evildoers, and for the praise of them who do well.

15. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men;

16. As free, but not using your liberty for a cloak of wickedness, for ye are the servants of God.

17. Honor all men. Love the brotherhood. Fear God. Respect authority.

18. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the surly.

19. For this is praiseworthy, if a man for conscience toward God patiently endure grief, suffering wrongfully.

20. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well and suffer for it, ye take it patiently, that is acceptable with God.

21. For even hercunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps.

22. Christ did no sin, neither was guile found in his mouth;

23. Yet, when he was reviled, he reviled not; when he suffered, he threatened not, but committed himself to God who judgeth righteously.

24. Christ, by whose stripes ye were healed, bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness.

25. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.

CHAPTER 3

True Womanly Adornment. Christian Graces. Example of Christ Who Also Preached to Imprisoned Spirits.

1. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2. While they behold your blameless conduct, coupled with fear.

3. Whose adorning let it not be that outward arranging of the hair, and of wearing of gold, or of changing apparel;

4. But let it be the adorning of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands,

6. Even as Sa'rah obeyed A'braham, calling him lord; whose daughters ye are, as long as ye do well and are fearless in faith.

7. Likewise, ye husbands, dwell with your wives in tender affection, giving honor unto the wife, as unto the gentler nature, and as being heirs together of the grace of life; that your prayers be not hindered.

8. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous;

9. Not rendering evil for evil, or abuse for abuse; but instead, blessing, knowing that ye are thereunto called, that ye should inherit a blessing.

10. For he who will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile;

11. Let him reject evil, and do good; let him seek peace, and pursue it.

12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them who do evil.

13. And who is he who will harm you, if ye be followers of that which is good?

14. But, if ye suffer for righteousness' sake, happy are ye, and be not terrified by men, neither be discouraged;

15. But sanctify the Lord God in your hearts, and be ready always to give an answer to every man who asketh you a reason of the hope that is in you, yet with meekness and fear.

16. Have also a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed who falsely accuse your good conversation in Christ.

17. For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.

18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but resurrected by the Spirit;

19. By which also as Spirit he went and preached unto the disembodied spirits in prison;

20. Who were disobedient, when God awaited patiently in the days of No'ah, while the ark was preparing, wherein few, that is, eight souls were saved by water.

21. The like figure whereunto even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Je'sus Christ,

22. Who has gone into Heaven,

and is on the right hand of God, angels and authorities and powers being made subject unto him.

CHAPTER 4

Crucify the Flesh; Live in the Spirit; Shun the World; Accept Reproach; Await Christ's Judgment.

1. Forasmuch then as Christ hath been crucified for us in the flesh, arm yourselves likewise with the same mind; for he who hath crucified the flesh hath ceased from sin;

2. That he no longer should live the rest of his time in the flesh to the desires of men, but to the will of God.

3. For surely our former life of Gen'tile conduct with its riot, lusts, drunkenness, banqueting, and abominable idolatries is forever past;

4. Yet they think it strange that ye run not with them to the same excess of conduct, speaking evil of you.

5. But they shall give account to Christ who is ready to judge the quick and the dead.

6. For this cause was the gospel preached also to the spirits in prison, that they might be judged as men who lived after the flesh, but who now live only as spirit.

7. The end of all things is at hand. Be ye therefore sober, and watch unto prayer.

8. And above all things have

fervent love among yourselves; for love shall cure many hurts and ills.

9. Use hospitality one to another without grudging.

10. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

11. If any man speak, let him speak as the prophet of God; if any man minister, let him do it with the ability which God giveth; that God in all things may be glorified through Je'sus Christ, to whom be praise and dominion forever and ever. A-men.

12. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you;

13. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he is evil-spoken of, but on your part he is glorified.

15. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

16. Yet if any man suffer as a Chris'tian, let him not be ashamed; but let him glorify God on this behalf.

17. For the time is come that judgment must begin at the house of God; and if it first begin with us, what shall the end be of them who obey not the gospel of God?

18. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19. Therefore let them who suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator.

CHAPTER 5

Exhortation to Ministers: Resist Satan and All Other Adversaries, Including "Filthy Lucre."

1. The elders who are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed;

2. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3. Neither as being lords over God's heritage, but being examples to the flock.

4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the

proud, and giveth grace to the humble.

6. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time;

7. Casting all your care upon him; for he careth for you.

8. Be sober, be watchful; because your adversary, Sa'tan, as a roaring lion, walketh about, seeking whom he may devour;

9. Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren who are throughout the world.

10. But the God of all grace, who hath called us unto his

eternal glory by Christ Je'sus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you.

11. To him be glory and dominion forever and ever. A-men.

12. By Sil-va'nus, a faithful brother unto you, as I suppose, I have written briefly, exhorting and testifying that this is the true grace of God wherein ye stand.

13. The Church which is at world-Bab'y-lon, elected together with you, saluteth you, and so doth Mark, my faith-son.

14. Greet ye one another with a kiss of love. Peace be with you all who are in Christ Je'sus. A-men.

PETER'S LETTER TO WORLD CHRISTIANS

The Author is Peter; the date about A. D. 66; the place is uncertain and inconsequent.

This Epistle is to individual Christians in the Church at large throughout the world. It urges them to a course of spiritual mathematics which will enable them to survey the limitless dimensions of the Cross, and to correctly value their material loss as spiritual gain. It also warns Christians against false teachers who deny the incarnation and atonement of the Lord Jesus Christ, and reminds them of the certain and impending doom of such.

The Epistle is a climax of importance because it is the only one in which a cosmic change is plainly foretold in which the present order will be dissolved, and a new order will take its place from which Satan and all his evil will be forever excluded. This is predicated on the Word of God which abideth forever.

The value of the Epistle is its comparisons of material and spiritual values, and the transitory nature of the former, even of the earth and the works therein, and the permanency of the latter in glory, righteousness and life eternal.

PETER'S LETTER TO WORLD CHRISTIANS

CHAPTER 1

*The Sum of Christian Graces.
Joyful Entrance into the Kingdom.
God's Witness to Christ.*

1. Si'mon Pe'ter, a servant and an apostle of Je'sus Christ, to them who have obtained like precious faith with us through the righteousness of God and our Savior Je'sus Christ:

2. Grace and peace be multiplied unto you through the knowledge of God, and of Je'sus our Lord,

3. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Je'sus Christ, who hath called us to glory and virtue;

4. Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge;

6. And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

7. And to godliness, brotherly kindness; and to brotherly kindness, love.

8. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Je'sus Christ.

9. But he who lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10. Therefore, brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall.

11. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Je'sus Christ.

12. Therefore I will not neglect to put you always in remembrance of these things, though ye know them, and be established in the present truth.

13. Yea, I think it my duty, as long as I am in this body, to rouse you by putting you in remembrance;

14. Knowing that shortly I must put off this body, my earthly tent, even as our Lord Je'sus Christ hath shown me.

15. Moreover I will work diligently that ye may be able after my decease to have these things always in remembrance.

16. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Je'sus Christ, but were eye-witnesses of his majesty.

17. For he received from God the Father honor and glory, when there came God's voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18. And this voice which came from Heaven we heard, when we were with him in the mount of his transfiguration.

19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the New Day dawn, and the day star arise in your hearts.

20. Knowing this first, that no prophecy of the scripture is of any private interpretation.

21. For the prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Ho'ly Spirit.

CHAPTER 2

Examples of Judgment upon False Teachers and the Ungodly.

1. But there were false prophets also among the people, even as

there shall be false teachers among you, who deceiptfully shall bring in damnable heresies, even denying the Lord who bought them by his blood, and bring upon themselves swift destruction.

2. And many shall follow their immoral ways; by reason of whom the way of truth shall be evil-spoken of.

3. And through covetousness shall they with scigned words make merchandise of you, while their overthrow, now a long time lingereth, and their destruction slumbereth.

4. But be assured that God spared not the angels who sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

5. And he spared not the old world, but saved No'ah, one of eight persons, a preacher of righteousness, bringing in the flood upon the world of the ungodly.

6. And he turned the cities of Sod'om and Go-mor'ra into ashes, condemning them with an overthrow, making them an example unto those who after that should live ungodly lives.

7. And he delivered Lot, who was vexed with the filthy conversation of the wicked Sod'omites;

8. For that righteous man, dwelling among them, in seeing and

hearing, was vexed from day to day with their unlawful deeds.

9. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the Day of Judgment to be punished;

10. But chiefly them who walk after the flesh in the lust of uncleanness, and despise government. They are presumptuous and self-willed, and they are not afraid to speak evil of dignities.

11. Whereas angels, who are greater in power and might, bring not railing accusation against them before the Lord.

12. But these unregenerate brute beasts, easily trapped and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13. And shall receive the reward of unrighteousness, as they who count it pleasure to riot in the day-time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;

14. Having eyes full of adultery, and that cannot cease from sin. They entice the weak to sin, and are active with covetous practices. They are cursed children,

15. Who have forsaken the right way, and have gone astray, following the way of Ba'laam, who loved the wages of unrighteousness;

16. But he was rebuked for his iniquity. A dumb ass, speaking with man's voice, forbade the madness of the prophet.

17. Such persons are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.

18. For they speak great swelling words of vanity, and allure, through fleshly passions, those who are just escaping the bondage of sin.

19. While they promise others liberty, they themselves are the servants of corruption; for by whom a man is overcome, by the same is he brought into bondage.

20. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Je'sus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.

21. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

22. But it has happened unto them according to the true proverb, 'The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.'

CHAPTER 3

Beware of "Scoffers" Who Deny the Lord's Return. Difference in God's Time and Man's. Fiery Judgment Which Shall Dissolve the Elements. New Heavens and a New Earth for the Righteous.

1. This second epistle, beloved, I now write unto you; in both of which I rouse your pure minds by way of remembrance;

2. That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior.

3. Knowing this first, that there shall come in the end of the Age scoffers, walking after their own lusts,

4. And saying, Where is the promise of Christ's coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5. For of this they are willingly ignorant, that by the word of God the heavens were of old, and the earth standing out of the water and in the water;

6. And that the world that then was, being overflowed with water, perished;

7. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the Day of Judgment and perdition of ungodly men.

8. But, beloved, be not ignorant of this one thing, that one day is

with the Lord as a thousand years, and a thousand years as one day.

9. The Lord is not slow concerning his promise, as some men count slowness; but is long-patient with us, not willing that any should perish, but that all should come to repentance.

10. But the Day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up.

11. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12. Looking for the quick coming of the final Day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13. Nevertheless we, according to Christ's promise, look for new heavens and a new earth, wherin dwelleth righteousness.

14. Therefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15. And know that the long-patience of our Lord is salvation; even as our beloved brother Paul

also according to the wisdom given unto him hath written unto you;

16. As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they who are unlearned and unstable wrest, as they do also the other scriptures, unto their own confusion.

17. Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18. But grow in grace, and in the knowledge of our Lord and Savior Je'sus Christ. To him be glory both now and forever. A-men.

JOHN'S LETTER TO CHRISTIANS

The Author is John, the Apostle of Jesus; the date is later than A. D. 78, when he wrote his Gospel, and also after he wrote Revelation; the place probably is Ephesus, where he was in pastoral relation to the Church.

Presumably the Epistle was addressed to the churches of Asia Minor as a supplement to his Revelation. Its object was to warn Christians against a composite, impersonal antichrist within the Church, embodied in the denial of God-in-Christ incarnation, atonement, and return. This doctrine has now paralyzed the nominal Church, and is the ferment of present world unrest.

John, in this Epistle, as in his Gospel, presents Jesus as Savior of the world. He also views the whole unregenerate world as antichrist, hostile to God and in the lap of Satan, and sets a boundary of life and death between the Church and the world. This all victorious Christians do well to remember and observe.

The value of the Epistle is its clarity between light and darkness; truth and error; love and lip-service; sin and salvation; Savior and Satan; Father and fellowship with God and the brethren through Jesus Christ our Lord.

JOHN'S LETTER TO CHRISTIANS

CHAPTER 1

*Fellowship with God in Light.
Blood-cleansed from Sin Through
Repentant Confession.*

1. Je'sus Christ who was from the beginning, whom we have heard, whom we have seen with our eyes, whom we have looked upon, and our hands have handled, was the Word of Life;

2. For he was Life manifested, and we have seen him, and bear witness, and show unto you that he was Eternal Life, who was with the Father, and was manifested unto us;

3. He whom we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Je'sus Christ.

4. And these things we write to you that your joy may be full.

5. This then is the message which we have heard from our Lord and Master, and declare unto you, that God is light, and in him is no darkness at all.

6. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

7. But if we walk in the light with him, for God is the Light, we

have fellowship one with another, and the blood of Je'sus Christ his Son cleanseth us from all sin.

8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9. If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10. If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER 2

*Christ, Our Propitiatory Advocate.
Warning Against False Teachers.
The Holy Spirit Guides the Christian in the Scriptures.*

1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Je'sus Christ the righteous;

2. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

3. And hereby we do know that we know him, if we keep his commandments.

4. He who saith, I know the Lord Je'sus, and keepeth not his commandments, is a liar, and the truth is not in him.

5. But whosoever keepeth his word, in him verily is the love of God perfected, and hereby we know that we are in him.

6. He who saith he abideth in the Lord ought himself also so to walk, even as he walked.

7. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8. Again, a new commandment I write unto you, which is true in the Lord and in you; because the darkness is past and the true light now shineth.

9. He who saith he is in the light, and hateth his brother, is in darkness even until now.

10. He who loveth his brother abideth in the light, and there is no occasion of stumbling in him.

11. But he who hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because hatred hath blinded his eyes.

12. I write unto you, little children, because your sins are forgiven you for Je'sus' sake.

13. I write unto you, fathers, because ye have known the Word, who is from the beginning. I write unto you, young men, because ye have overcome the devil. I write unto you, little children, because ye have known the Father.

14. I have written unto you, fathers, because ye have known the Word, who is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome Sa'tan.

15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16. For all that is in the world, the passion of the flesh, the desire of the eyes, and the pride of life, is not of the Father, but is of the world.

17. And the world passeth away, and the lust thereof; but he who doeth the will of God abideth forever.

18. Little children, it is the end of the Age; and as ye have heard that antichrist shall come, even now are there many antichrists: whereby we know that the end draws near.

19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they all were not of us.

20. But ye have been anointed by the Ho'ly Spirit, and ye know the truth.

21. I have not written unto you because ye know not the truth,

but because ye know it, and that no lie is of the truth.

22. Who is a liar but he who denieth that Je'sus is the Christ? He is antichrist, who denieth the Father and the Son.

23. Whosoever denieth the Son, knoweth not the Father; he who acknowledgeth the Son hath the Father also.

24. Let the Ho'ly Spirit therefore abide in you, of whom ye have heard from the beginning. If he shall remain in you, ye also shall continue in the Son, and in the Father.

25. And this is the promise that he hath promised us, even eternal life.

26. These things have I written unto you concerning them who seduce you.

27. But if the Ho'ly Spirit, whom ye have received from the Son, abideth in you, ye need not that any man teach you. But the Ho'ly Spirit teacheth you of all things, and is truth, and is no lie; even as he hath taught you that ye shall abide in Christ.

28. And now, little children, abide in the Lord; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29. If ye know that he is righteous, ye know that every one who doeth righteousness is born of him.

CHAPTER 3

Christ-likeness, the Purifying Hope. The Christ-nature Forbids Sin. Children of God; Children of Satan. Brotherly Love in Deeds. God's Unlimited Gifts.

1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not.

2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when Christ shall appear, we shall be like him; for we shall see him as he is.

3. And every man who hath this hope in him purifieth himself, even as Christ is pure.

4. Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law.

5. And ye know that Je'sus Christ was manifested to take away our sins; and in him is no sin.

6. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him.

7. Little children, let no man deceive you; he who doeth righteousness is righteous, even as Christ is righteous.

8. He who committeth sin is of Sa'tan; for Sa'tan sinneth from

the beginning. For this purpose the Son of God was manifested, that he might destroy the works of Sa'tan.

9. Whosoever is born of God doth not commit sin; for he hath Christ's nature, and he will not sin, because he is born of God.

10. In this the children of God are manifest, and the children of Sa'tan. Whosoever doeth not righteousness is not of God, neither he who loveth not his brother.

11. For this is the message that ye heard from the beginning, that we should love one another.

12. Not as Cain, who was of Sa'tan, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13. Marvel not, my brethren, if the world hate you.

14. We know that we have passed from death unto life, because we love the brethren. He who loveth not his brother abideth in death.

15. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.

16. Hereby perceive we the love of God, because Christ laid down his life for us, and we ought to lay down our lives for the brethren.

17. But whoso hath this world's good, and seeth his brother have need, and withholdeth giving to

him, how dwelleth the love of God in him?

18. My little children, let us not love in word, neither in tongue; but in deed and in truth.

19. And hereby we shall know that we are of the truth, and thus assure our hearts before him.

20. For if our heart condemn us, God is greater than our heart, and knoweth all things.

21. Beloved, if our heart condemn us not, then have we confidence toward God.

22. And whatsoever we ask, we receive from him, because we keep his commandments, and do those things that are pleasing in his sight.

23. And this is his commandment, that we should believe on the name of his Son Je'sus Christ, and love one another, as he gave us commandment.

24. And he who keepeth his commandments dwelleth in Christ, and be in him. And hereby we know that he abideth in us, by the Ho'ly Spirit whom he hath given us.

CHAPTER 4

*Sternly Test Spiritual Impulses.
Love One Another as God Loves Us. Love Is Fearless and Sacrifices Self.*

1. Beloved, obey not every spiritual impulse, but try the spirits whether they are of God, because

many false prophets are gone out into the world.

2. Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ was God incarnate, and made atonement for sin, is of God.

3. And every spirit that confesseth not that Jesus Christ has so come in the flesh is not of God, but it is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4. Ye are of God, little children, and have overcome it; because greater is the Holy Spirit who is in you, than the spirit of antichrist in the world.

5. They are of the world; therefore speak they of the world, and the world heareth them.

6. We are of God. He who knoweth God heareth us, but he who is not of God heareth us not. Hereby know we the spirit of truth, and the spirit of error.

7. Beloved, let us love one another, for love is of God; and every one who loveth is born of God, and knoweth God.

8. He who loveth not knoweth not God; for God is Love.

9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10. Herein is love, not that we loved God, but that he loved us,

and sent his Son to be the atoning sacrifice for our sins.

11. Beloved, if God so loved us, we ought also to love one another.

12. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13. Hereby know we that we dwell in him, and he in us, because he hath given us the Holy Spirit.

14. And we have seen and do testify that the Father sent the Son to be the Savior of the world.

15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16. And we have known and believed the love that God hath to us. God is Love; and he who dwelleth in love dwelleth in God, and God in him.

17. Herein is our love made perfect, that we may have boldness in the Day of Judgment, because as he is, so are we in this world.

18. There is no fear in love; but perfect love casteth out fear, because fear hath torment. He who feareth is not made perfect in love.

19. We love him, because he first loved us.

20. If a man say, I love God, and hateth his brother, he is a liar; for he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21. And this commandment have we from him, that he who loveth God love his brother also.

CHAPTER 5

Test of Spiritual Birth. Victory! Threefold Witness in Heaven and Earth. Life Eternal Recorded in Christ. Rescue the Perishing.

1. Whosoever believeth that Je'sus is the Christ is born of God. And every one who loveth God, who gave him life, loveth his brother also who is born of God.

2. By this we know that we love the children of God, when we love God, and keep his commandments.

3. For this is the love of God, that we keep his commandments, and his commandments are not grievous.

4. For whoever is born of God overcometh the world, and this is the Victory that overcometh the world, even our faith.

5. Who is he who overcometh the world, but he who believeth that Je'sus is the Son of God?

6. The Son of God came by water and blood, even Je'sus Christ; not by water only, but by water and blood. And it is the Spirit who beareth witness, because the Spirit is truth.

7. For there are three who bear record in Heaven: the Father, the Word, and the Ho'ly Spirit; and these three are one.

8. And there are three that bear witness in earth: the Ho'ly Spirit, the baptismal water, and the atoning blood; and these three agree in one.

9. If we receive the witness of men, the witness of God is greater, for this is the witness of God which he hath testified of his Son.

10. He who believeth on the Son of God hath the witness in himself. He who believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11. And this is the record, that God hath given to us eternal life, and this life is in his Son.

12. He who hath the Son hath life; and he who hath not the Son of God hath not life.

13. These things have I written unto you who believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14. And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us.

15. And if we know that he hear us, whatsoever we ask, we know that he hath granted petitions that we desired of him.

16. If any man see his brother sin through weakness, let him pray earnestly to the Father for his forgiveness, and in the spirit

of humility seek to restore him to the way of life.

17. There is an unpardonable sin against the Ho'ly Spirit. For such transgressors pray not. All iniquity is sin, and without re-pentance, ends in death.

18. We know that whosoever is born of God sinneth not, for he who is begotten of God, God keepeth him, and Sa'tan toucheth him not.

19. And we know that we are of God, but the whole world lieth in wickedness.

20. And we know that the Son of God is come, and hath given us an understanding, that we may know him who is true, and we are in him who is true, even in his Son Je'sus Christ. This is the true God, and eternal life.

21. Little children, keep yourselves from idols. A-men.

JOHN'S PERSONAL LETTERS

The authorship of these letters is in dispute, but the evidence of antiquity favors John, the Apostle. Both time and place are uncertain and unimportant.

The "elect lady," addressee of the first letter, may have been a person or an organization. The object was to warn the recipient of the wide-spread doctrine of antichrist, the denial of the incarnation, atonement, and return of the Lord Jesus, and to require Christians to separate themselves from fellowship with such.

The letter to Gaius, possibly one of John's wealthy, hospitable converts, contrasts his courteous, generous entertainment of Christians with the ambitious and unfriendly conduct of Diotrephes.

The value of the first letter is to awaken Christians to "try the spirits" abroad in the world and test them by "blood atonement." The value of the second letter is to promote "kindly affection" toward all men, and especially to them of the twice-born household of faith.

JOHN'S LETTER TO A CHRISTIAN WOMAN

Commended for Her Motherly Faithfulness. Warned Against Antichrists.

1. The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they who have known the truth; 2. For the truth's sake, which dwelleth in us, and shall be with us forever:

3. Grace, mercy and peace be with you, from God the Father, and from the Lord Je'sus Christ, the Son of the Father, in truth and love.

4. I rejoiced greatly that I found thy children walking in truth, as we have received a commandment from the Father.

5. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6. And this is love, that we walk after his commandments. This is the commandment which ye have heard from the beginning, that ye should walk in it.

7. For many deceivers are entered into the world, who confess not that Je'sus Christ is come in the flesh. They are deceivers and antichrists.

8. Look to yourselves, that we lose not those things for which we have labored, so that we receive a full reward.

9. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He who abideth in the doctrine of Christ, he hath both the Father and the Son.

10. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed;

11. For he who biddeth him God-speed is partaker of his evil deeds.

12. Having many things to write unto you, I will not write them; but I trust to come unto you, and speak face to face, that our joy may be full.

13. The children of thy elect sister greet thee. A-men.

JOHN'S LETTER TO GAIUS

Commended for His Love and Liberality. Warned of Diotrephes.

1. The elder unto the well-beloved Ga'ius, whom I love in the truth.

2. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4. I have no greater joy than to hear that my children walk in truth.

5. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6. Who have borne witness of thy love before the Church; whom if thou bring forward on their journey after a godly sort, thou shalt do well;

7. Because that for Christ's sake they went forth, taking nothing of the Gen'tiles.

8. We therefore ought to receive such, that we might be fellow-helpers to the truth.

9. I wrote unto the Church, but Di-o'tre-phes, who loveth to have the pre-eminence among them, receiveth us not.

10. Therefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, but also forbiddeth them who would, and casteth them out of the Church.

11. Beloved, follow not that which is evil, but that which is good. He who doeth good is of God, but he who doeth evil hath not seen God.

12. De-me'tri-us hath good report of all men, and of the truth itself. Yea, and we also bear record; and ye know that our record is true.

13. I had many things to write, but I will not write them now,

14. But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

JUDE'S LETTER TO CHRISTIANS

The Author is Jude, brother of our Lord in the household of Nazareth; the time is about A. D. 66; the place probably is Jerusalem.

The object of this Epistle, like those of Peter, James, and John of the inner circle of our Lord's Cabinet, was to warn Christians everywhere against the spirit of antichrist in the Church, which was leading many astray, and carrying with it impending doom as certain as the examples from the Old Testament. Jude minutely describes the character and activity of the enemies of our Lord, and foretells their judgment and punishment by him at his coming with the saints, his Church and Bride.

The value of the Epistle is its "clarion call" to the Church today to contend for and stand fast in the faith once and fully delivered to all saints. Jude is a "Tract for the Times" which should be read frequently by every Christian, in every Christian home and from every Christian pulpit. It is a climax close to the Book of Life, as Malachi is to the Old Testament.

JUDE'S LETTER TO CHRISTIANS

Exhortations, Warnings, and Examples of Punishment. The Lord Cometh in Judgment; Meanwhile, Save Souls.

1. Jude, the servant of Je'sus Christ, and brother of James, to them who are called of God the Father, and kept in Je'sus Christ:

2. Mercy unto you, and peace, and love, be multiplied.

3. Beloved, my chief concern was to write unto you of our common salvation, but now it is more needful for me to write unto you to exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

4. For certain men have crept in undiscovered, whose conduct has been condemned of old; ungodly men, turning the grace of our God into riotous living, and denying the only Lord God, and our Lord Je'sus Christ.

5. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of E'gypt, afterward destroyed them who believed not.

6. And the angels who profaned their nature, and left their proper habitation, he hath reserved in

everlasting chains under darkness unto the judgment of the Great Day.

7. Even as Sod'om and Go-mor'rha, and the cities about them in like manner, giving themselves over to fornication, and unnatural vices, are set forth for an example, suffering the vengeance of eternal fire.

8. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

9. Yet Mi'chael, the archangel, when disputing with Sa'tan about the body of Mo'ses, did not bring against him a railing accusation, but said, The Lord rebuke thee.

10. But these speak evil of those things which they know not. But what they know naturally, as brute beasts, in those things they corrupt themselves.

11. Woe unto them! For they have gone in the way of Cain, and they run greedily after a reward like Ba'laam, and perish, like the rebellion of Ko'rah.

12. These are spots in your feasts of love, when they feast with you, feeding themselves without fear. They are clouds without water, carried about by

winds. They are leafless trees whose fruit withereth, twice dead, plucked up by the roots.

13. They are raging waves of the sea, foaming out their own shame, and wandering stars, to whom is reserved the blackest darkness forever.

14. And E'noch also, the seventh from Ad'am, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15. To execute judgment upon all men, and to convince all who are ungodly among them of all their ungodly deeds which they have committed, and of all their hard speeches which they have spoken against God.

16. These are murmurers and complainers, walking after their own passions, their mouth speaking great swelling words, having men's persons in admiration because of advantage.

17. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Je'sus Christ;

18. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19. These be they who, wholly sensual, cause divisions, having not the Ho'ly Spirit.

20. But ye, beloved, building up yourselves on your most holy faith, praying in the Ho'ly Spirit,

21. Keep yourselves in the love of God, looking for the mercy of our Lord Je'sus Christ unto eternal life.

22. And on some show pity and correct them, because they are in doubt;

23. And others save by judgment, even dragging them from hell-fire, abhorring their garments of sin.

24. Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

25. To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. A-men.

GEMS FROM PROVERBS

This compendium of proverbs is the Wisdom of God by many authors, at various times, but credited chiefly to King Solomon of Israel. The time is about 1000 B. C., and the place is Jerusalem.

This Book is a Manual of Practical Rules for everyday life for everybody, as the Psalms are for daily devotions. Its lessons are for all ages and conditions of mankind, covering Family life, Religious reverence, Government, Education and Industry.

Its rules, largely ethical, rest on God-consciousness, and appeal to the spirit of man. They break the bonds of sectarian exclusiveness and substitute a universal religion of *personal* righteousness. Their postulates are irreducible and as pertinent and vibrant as today's broadcast. They who hear and obey will have ethical life abundant.

GEMS FROM PROVERBS

CHAPTER 1

The Author.

1. The philosophy of Sol'o-mon, the son of Da'vid, king of Is'-ra-el.

His Purpose

2. To know wisdom and instruction; to perceive the words of understanding;

3. To receive the instruction of wisdom, justice, judgment, and equity;

4. To give ingenuity to the simple, and to the young, knowledge and discretion.

The Effect

5. The wise will hear, and will increase learning; and they who understand shall attain unto wise counsels.

6. They will understand a proverb, and the interpretation; the words of the wise, and their subtle sayings.

The Fact

7. The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction.

The Appeal

8. My son, hear the instruction of thy father, and forsake not the law of thy mother;

9. For they shall be an ornament of grace unto thy head, and chains of gold about thy neck.

The Warning

10. My son, if sinners entice thee, consent thou not.

11. If they say, Come with us, let us lay wait for blood, let us set a trap for the innocent without cause;

12. Let us swallow them up alive as the grave; and whole, as those that go down into the pit;

13. We shall find all precious substance, we shall fill our houses with spoil;

14. Cast in thy lot among us; let us all have one purse.

15. My son, walk not thou in the way with sinners; refrain thy foot from their path;

16. For their feet run to evil, and make haste to shed blood;

17. And they lay wait for their own blood; they set a trap for their own lives.

18. So are the ways of every one who is greedy of gain; which take away the life of the owners thereof.

Wisdom's Voice

19. Wisdom crieth without; she uttereth her voice in the streets;

20. She crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, saying,

21. How long, ye foolish ones, will ye love ignorance? And the scorers delight in their scorning, and fools hate knowledge?

22. Turn ye at my reproof; behold, I will pour out my spirit upon you, I will make known my words unto you.

Irremediable Loss

23. Because I have called, and ye have refused; I have stretched out my hand, and no man hath regarded;

24. But ye have set at nought all my counsel, and would have none of my reproof;

25. I will laugh also at your calamity; I will mock when your fear cometh.

26. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish come upon you;

27. Then will they call upon me, but I will not answer; they will seek me early, but they shall not find me,

28. Because they hated knowledge, and did not choose the fear of the Lord.

29. They would have none of my counsel; they despised all my reproof;

30. Therefore shall they eat of

the fruit of their own way, and be filled with their own devices.

31. For the turning away of the foolish shall slay them, and the prosperity of fools shall destroy them.

32. But whoso hearkeneth unto me shall dwell safely, and shall be kept from fear of evil.

CHAPTER 2

Wisdom's Rewards.

1. My son, if thou wilt receive my words, and hide my commandments with thee;

2. So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

3. Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

4. If thou seekest her as silver, and searchest for her as for hid treasures;

5. Then shalt thou understand the fear of the Lord, and find the knowledge of God.

6. For the Lord giveth wisdom; out of his mouth come knowledge and understanding.

7. He layeth up sound wisdom for the righteous; he is a deliverer to them who walk uprightly.

8. He keepeth the paths of judgment, and preserveth the way of his saints.

9. So shalt thou understand righteousness, and judgment, and equity; yea, every good path.

Wisdom Delivers

10. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul,
11. Discretion shall preservc thee, understanding shall keep thee;
12. To deliver thee from the way of the evil man, from the man that speaketh perverse things;
13. Who leaveth the paths of uprightness, to walk in the ways of darkness;
14. Who rejoiceth to do evil, and delighteth in the iniquity of the wicked;
15. Whose ways are crooked and who staggereth in his path;
16. To deliver thee from the strange woman, even from the stranger who flattereth with her words;
17. Who forsaketh the counsel of her youth, and forgetteth the covenant of her God;
18. For her house inclineth unto death, and her paths unto the dead;
19. None who go unto her return again, neither take they hold of the paths of life.
20. Walk in the way of good men, and keep the paths of the righteous;
21. For the upright shall dwell in the land, and the perfect shall remain in it;
22. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

CHAPTER 3*Life and Peace.*

1. My son, forget not my law; but let thine heart keep my commandments;
2. For length of days, and long life, and peace, shall they add to thee.
3. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the tablet of thine heart;
4. So shalt thou find favor and good understanding in the sight of God and man.
5. Trust in the Lord with all thine heart; and lean not upon thine own understanding.
6. In all thy ways acknowledge him, and he shall direct thy paths.

Health and Plenty

7. Be not wise in thine own eyes; fear the Lord, and depart from evil;
8. It shall be health to thy body, and strength to thy bones.
9. Honor the Lord with thy substance, and with the first-fruits of all thine increase;
10. So shall thy barns be filled with plenty, and thy presses shall overflow with new wine.
11. My son, despise not the chastening of the Lord; neither be weary of his correction;
12. For whom the Lord loveth he correcteth; even as a father, the son in whom he delighteth.

Wealth of Wisdom

13. Happy is the man who findeth Wisdom, and the man who getteth understanding.

14. For the merchandise of Wisdom is better than the merchandise of silver, and the gain thereof than fine gold.

15. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her.

16. Length of days is in her right hand; and in her left hand riches and honor.

17. Her ways are ways of pleasantness, and all her paths are peace.

18. She is a tree of life to them who lay hold upon her; and happy is every one who retaineth her.

19. The Lord by Wisdom hath founded the earth; by understanding hath he established the heavens;

20. By his knowledge the depths are broken up, and the clouds drop down the dew.

21. My son, let not Wisdom depart from thine eyes; keep sound wisdom and discretion;

22. So shall they be life unto thy soul, and grace to thy neck;

23. Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24. When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet.

25. Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh;

26. For the Lord will be thy confidence, and will keep thy foot from stumbling.

Neighborly Wisdom

27. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

28. Say not unto thy neighbor, Go, and come again, and tomorrow I will give, when thou hast it by thee.

29. Devise not evil against thy neighbor, seeing he dwelleth securely by thee.

30. Strive not with a man without cause, if he have done thee no harm.

31. Envy thou not the oppressor, and choose none of his ways, for the oppressor is an abomination to the Lord.

32. The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just.

33. Surely he scorneth the scoffers, but he giveth grace unto the lowly.

34. The wise shall inherit glory; but shame shall be the promotion of fools.

CHAPTER 4*Father's Advice.*

1. Hear, ye children, the instruction of a father, and attend to know understanding;

2. For I give you good doctrine; forsake ye not my law;

3. For I was my father's son, tender and only beloved in the sight of my mother.

4. He taught me also, and said unto me, Let thine heart retain my words; keep my commandments, and live.

5. Get wisdom, get understanding; forget it not; neither decline from the words of my mouth.

6. Forsake her not, and she will preserve thee; love her, and she will keep thee.

7. Wisdom is pre-eminent; therefore get Wisdom; and with all thy getting get understanding.

8. Exalt her, and she will promote thee; she will bring thee to honor when thou dost embrace her.

9. She will give to thine head an ornament of grace; a crown of glory will she deliver to thee.

10. Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11. I have taught thee in the way of Wisdom; I have led thee in right paths.

12. When thou goest, thy steps shall not be hindered; and when thou runnest, thou shalt not stumble.

13. Take fast hold of instruction; let her not go; keep her; for she is thy life.

14. Enter not into the path of the wicked, and go not in the way of evil men;

15. Avoid it, pass not by it, turn from it, and pass away;

16. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall;

17. For they eat the bread of wickedness, and drink the wine of violence.

18. But the path of the just is as the shining light, that shineth more and more unto the perfect day.

19. The way of the wicked is as darkness; they know not at what they stumble.

20. My son, attend to my words; incline thine ear unto my sayings.

21. Let them not depart from thine eyes; keep them in the midst of thine heart;

22. For they are life unto those who find them, and health to all their flesh.

23. Keep thy heart with all diligence; for out of it are the issues of life.

24. Put away from thee a brazen mouth, and perverse lips put far from thee.

25. Let thine eyes look straight before thee, and keep thine eyelids from sly winking.

26. Survey the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil.

CHAPTER 5

Parental Counsel.

1. My son, attend unto my wisdom, and bow thine ear to my understanding;
2. That thou mayest regard discretion, and that thy lips may keep knowledge.
3. The lips of a strange woman drop honey and her mouth is smoother than oil;
4. But in the end she is bitter as wormwood, sharp as a two-edged sword;
5. Her feet go down to death; her steps take hold on hell,
6. So that she findeth not the level path of life; her ways are unstable, and she knoweth it not.
7. Hear me now, therefore, O ye children, and depart not from the words of my mouth.
8. Remove thy way far from her, and come not nigh the door of her house;
9. Lest thou give thine honor unto others, and thy years unto servitude;
10. Lest strangers be filled with thy wealth; and thy labors be in the house of a stranger;
11. And thou mourn at the last, when thy flesh and thy body are consumed,
12. And say, How have I hated instruction, and my heart despised reproof;
13. And have not obeyed the voice of my teachers, nor inclined

mine ear to them who instructed me!

14. I was thinking evil in the midst of the congregation and assembly.

15. The ways of man are before the eyes of the Lord, and he pondereth all his goings.

16. His own iniquities shall catch him, and he shall be held in the net of his own sins.

17. He shall die without instruction; and in the greatness of his folly he shall go astray.

CHAPTER 6

Avoid Suretyship.

1. My son, if thou be surety for thy friend, if thou hast clasped thy hand with a stranger,
2. Thou art snared by thine own hand, and thou art taken with the words of thy mouth.
3. Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and importune thy friend to deliver thee.
4. Give not sleep to thine eyes, nor slumber to thine eyelids until thou
5. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

Be Industrious

6. Go to the ant, thou sluggard; consider her ways, and be wise;
7. Which, having no guide, overseer, or ruler,

8. Provideth her meat in the summer, and gathereth her food in the harvest.

9. How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?

10. Yet a little sleep, a little slumber, a little folding of the hands to sleep;

11. So shall thy poverty come as a robber, and thy want as an armed man.

Satanic Language

12. A naughty person, a wicked man, talketh with a brazen mouth.

13. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

14. Wickedness is in his heart, he deviseth mischief continually; he soweth discord.

15. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

Satanic Life

16. These six things doth the Lord hate, yea, seven are an abomination unto him:

17. Haughty eyes, a lying tongue, and hands that shed innocent blood,

18. A heart that deviseth wicked imaginations, feet that be swift in running to mischief,

19. A false witness who speaketh lies, and he who soweth discord among brethren.

Perpetual Safety

20. My son, keep thy father's commandment, and forsake not the law of thy mother;

21. Bind them continually upon thine heart, and tie them about thy neck.

22. When thou goest, they shall lead thee; when thou sleepest, they shall keep thee; and when thou awakest, they shall talk with thee.

23. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life;

24. To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

25. Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

26. For by means of a whorish woman a man is brought to poverty; and the adulteress will hunt for the precious life.

Soul-destroying Fire

27. Can a man take fire in his bosom, and his clothes not be burned?

28. Can one go upon hot coals and his feet not be burned?

29. So is he who goeth in to his neighbor's wife; whosoever toucheth her shall not be innocent.

30. Men do not despise a thief, if he steal to satisfy his soul when he is hungry;

31. But if he be found, he shall restore sevenfold; he shall give all the substance of his house.

32. But whoso committeth adultery with a woman lacketh understanding; he who doeth it destroyeth his own soul;

33. A wound and dishonor shall he get; and his reproach shall not be wiped away,

34. For jealousy is the rage of a man; therefore he will not spare in the day of vengeance;

35. He will not regard any ransom; neither will he rest content, though thou givest many gifts.

CHAPTER 7

Ethical Guardians.

1. My son, keep my words, and lay up my commandments with thee.

2. Keep my commandments and live, and my law as the apple of thine eye.

3. Bind them upon thy fingers, write them upon the tablet of thine heart.

4. Say unto Wisdom, Thou art my sister; and call Understanding thy kinswoman;

5. That they may keep thee from the strange woman, from the stranger who flattereth with her words.

Uncaged Tigress

6. For at the window of my house I looked through my casement,

7. And beheld among the silly

ones, a young man void of understanding,

8. Passing through the street near her corner; and he went the way to her house,

9. In the twilight, in the evening, in the black and dark night;

10. And, behold, there met him a woman with the attire of a harlot, and crafty of heart.

11. With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

Slaughter, Death, Hell

12. Then, as an ox goeth to the slaughter, or, as a fool is led to the stocks, or, as a bird is tempted to the snare, knowing not that it is for his life,

13. He goeth after her straightway till a dart strike through his liver.

14. Hearken unto me now therefore, O ye sons, and attend to the words of my mouth.

15. Let not thine heart degenerate to her ways; go not astray in her paths,

16. For she hath cast down many wounded; yea, many strong men have been slain by her, for her house is the way to hell, going down to the chambers of death.

CHAPTER 8

Wisdom Calls.

1. Doth not Wisdom cry and understanding put forth her voice?

2. She standeth in the top of high places, by the way in the places of the paths.

3. She crieth at the gates, at the entry of the city, at the coming in at the doors.

4. Unto you, O men, I call; and my voice is to the sons of men.

5. O ye simple, understand wisdom; and ye fools, be ye of an understanding heart.

6. Hear; for I will speak of excellent things; and the opening of my lips shall be right things.

7. For my mouth shall speak truth, and wickedness is an abomination to my lips.

8. All the words of my mouth are in righteousness; there is nothing wicked or perverse in them.

9. They are all plain to him who understandeth, and right to them who find knowledge.

10. Receive my instruction, and not silver; and knowledge rather than choice gold.

11. For wisdom is better than rubies, and all the things that may be desired are not to be compared to it.

Wisdom's Claim

12. I, Wisdom, dwell with Prudence, and find out knowledge of witty inventions.

13. He who fears the Lord hates evil, pride, arrogance, the evil way, and the lying mouth.

14. I am Wisdom. Counsel is mine and understanding; I have strength.

15. By me kings reign and princes decree justice.

16. By me princes rule, and nobles, even all the judges of the earth.

17. I love them who love me, and those who seek me early shall find me.

18. Riches and honor are with me, yea, durable riches and righteousness.

19. My fruit is better than gold, yea, than fine gold, and my revenue than choice silver.

20. I lead in the way of righteousness, in the midst of the paths of judgment,

21. That I may cause those who love me to inherit substance, and I will fill their treasures.

Wisdom with God

22. The Lord possessed me in the beginning of his way, before his works of old.

23. I, Wisdom, was set up from everlasting, from the beginning, before the earth was.

24. When there were no depths, I was brought forth; when there were no fountains abounding with water.

25. Before the mountains were settled, before the hills were brought forth, I was;

26. While as yet the Lord had not made the earth, nor the fields, nor the highest part of the dust of the work.

27. When he prepared the heav-

ens, I was there; when he set a compass upon the face of the deep, I was there;

28. When he established the clouds above; when he strengthened the fountains of the deep;

29. When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth;

30. Then I was by the Lord, as one brought up with him, and I was daily his delight, rejoicing always before him;

31. Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

32. Now therefore hearken unto me, O ye children, for blessed are they who keep my ways.

33. Hear instruction, and be wise, and refuse it not.

34. Blessed is the man who heareth me, watching daily at my gates, waiting at the posts of my doors,

35. For whoso findeth me findeth life, and shall obtain favor of the Lord.

36. But he who sinneth against me wrongeth his own soul; all they who hate me love death.

CHAPTER 9

Wisdom Entertains.

1. Wisdom hath builded her house, she hath hewn out her seven pillars.

2. She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

3. She hath sent forth her maidens; she crieth upon the highest places of the city.

4. Whoso is unlearned, let him turn in hither; as for him who wanteth understanding, she saith to him,

5. Come, eat of my bread, and drink of the wine which I have mingled.

6. Forsake the foolish and live, and go in the way of understanding.

Discreet Counsel

7. He who reproveth a scorner getteth to himself shame, and he who rebuketh a wicked man getteth himself harm.

8. Reprove not a scorner, lest he hate thee; rebuke a wise man, and he will love thee.

9. Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning.

10. The fear of the Lord is the beginning of wisdom, and the knowledge of holiness is understanding.

11. For by Wisdom thy days shall be multiplied, and the years of thy life shall be increased.

12. If thou be wise, thy wisdom shall deliver thee; but if thou scornest instruction, thou shalt bear the consequences.

Death House

13. A foolish woman is clamorous; she is silly, and knoweth nothing.

14. She sitteth at the door of her house, on a seat in the high places of the city,

15. To call them who pass by.

16. Whoso is silly, let him turn in hither, and as for him who wanteth understanding, she saith to him,

17. Stolen waters are sweet, and bread eaten in secret is pleasant.

18. But he knoweth not that the dead are there, and that her guests are in the depths of hell.

CHAPTER 10*The King Speaks.*

1. A wise son maketh a glad father; but a foolish son is the heaviness of his mother.

2. Treasures of wickedness profit nothing; but righteousness delivereth from death.

3. The Lord will not suffer the soul of the righteous to famish; but he casteth away the substance of the wicked.

4. He becometh poor who dealeth with a slack hand; but the hand of the diligent maketh rich.

5. He who gathereth in summer is a wise son; but he who sleepeth in harvest is a son who causeth shame.

6. Blessings are upon the head of the just; but violence covereth the mouth of the wicked.

7. The memory of the just is blessed; but the name of the wicked shall rot.

8. The wise in heart will receive commandments; but a prating fool shall be beaten with rods.

9. He who walketh uprightly walketh surely; but he who perverteth his ways shall be known.

10. He who winketh with the eye causeth sorrow, and foolish lips lead astray.

11. The mouth of a righteous man is a well of life; but violence covereth the mouth of the wicked.

12. Hatred stirreth up strifes; but love covereth all sins.

13. In the lips of him who hath understanding wisdom is found; but a rod is for the back of him who is void of understanding.

14. Wise men lay up knowledge; but the mouth of the foolish is near destruction.

15. The rich man's wealth is his strong city; the destruction of the poor is their poverty.

16. The labor of the righteous tendeth to life, the fruit of the wicked to sin.

17. He is in the way of life who keepeth instructions; but he who refuseth reproof erreth.

18. He who hideth hatred lieth and he who uttereth a slander is a fool.

19. In the multitude of words there wanteth not sin; but he who refraineth his lips is wise.

20. The tongue of the just is as

choice silver; the heart of the wicked is little worth.

21. The lips of the righteous feed many; but fools die for want of wisdom.

22. The blessing of the Lord maketh rich, and he addeth no sorrow with it.

23. It is as sport to a fool to do mischief; but a man of understanding hath wisdom.

24. The fear of the wicked shall come upon him; but the desire of the righteous shall be granted.

25. As the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting foundation.

26. As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them who send him.

27. The fear of the Lord prolongeth days; but the years of the wicked shall be shortened.

28. The hope of the righteous shall be gladness; but the expectation of the wicked shall perish.

29. The way of the Lord is strength to the upright; but destruction shall be to the workers of iniquity.

30. The righteous shall never be removed; but the wicked shall not inhabit the earth.

31. The mouth of the just bringeth forth wisdom; but the wicked tongue shall be cut out.

32. The lips of the righteous know what is acceptable; but the

mouth of the wicked speaketh perversely.

CHAPTER 11

Miscellaneous Advice.

1. By the blessing of the upright the city is exalted; but it is overthrown by the mouth of the wicked.

2. He who is surety for a stranger shall smart for it; and he who hateth suretyship is wise.

3. A virtuous woman is a crown to her husband; but she who maketh ashamed is as rottenness in his bones.

4. A righteous man regardeth the life of his beast; but even the would-be mercies of the wicked are cruel.

5. Lying lips are abomination to the Lord; but they who deal truly are his delight.

6. Heaviness in the heart of man maketh him stoop; but a good word maketh him glad.

7. There is one who maketh himself rich, yet hath nothing; there is one who maketh himself poor, yet hath great riches.

8. Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life.

9. Good understanding giveth favor; but the way of transgressors is hard.

10. Evil pursueth sinners; but to the righteous good shall be multiplied.

11. Go from the presence of a

foolish man when thou perceivest not in him the lips of knowledge.

12. There is a way which seemeth right unto a man, but the end thereof is the way of death.

Greatness of Self-control

13. A soft answer turneth away wrath; but grievous words stir up anger.

14. He who is slow to wrath is of great understanding; but he who is hasty of spirit exalteth folly.

15. He who is slow to anger is better than the mighty; and he who ruleth his spirit than he who taketh a city.

16. The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

17. Righteousness exalteth a nation; but sin is a reproach to any people.

18. The eyes of the Lord are in every place, beholding the evil and the good.

19. A fool despiseth his father's instruction; but he who regardeth reproof is prudent.

20. Hell and destruction are known to the Lord; how much more then the hearts of the children of men!

21. All the days of the afflicted are evil; but he who is of a glad heart hath a continual feast.

22. A merry heart doth good like a medicine; but a broken spirit drieth the bones.

23. The way of life is above to the wise, that he may depart from hell beneath.

24. When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

25. Pride goeth before destruction, and a haughty spirit before a fall.

CHAPTER 12

Miscellaneous Advice.

1. Children's children are the crown of old men; and the glory of children is their fathers.

2. A reproof entereth more into a wise man than a hundred stripes into a fool.

3. Whoso rewardeth evil for good, evil shall not depart from his house.

Child Correction

4. A foolish son is a grief to his father, and bitterness to his mother.

5. Chasten thy son while there is hope, and let not thy hand spare for his crying.

6. Train up a child in the way he should go, and when he is old he will not depart from it.

7. Foolishness is found in the heart of a child, but the rod of correction shall drive it far from him.

8. Withhold not correction from the child; for if thou beatest him with the rod, he will not die.

9. Thou shalt beat him with the

rod, and shalt deliver his soul from hell.

10. My son, if thine heart be wise, thy father's heart will rejoice, even mine.

11. Yea, my soul will rejoice, when thy lips speak right things.

12. Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long,

13. For surely there is an end; and thine expectation shall not be cut off.

14. Hear thou, my son, and be wise, and guide thine heart in the way.

15. Be not among winebibbers, or among riotous eaters of flesh,

16. For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.

17. Hearken unto thy father whose son thou art, and despise not thy mother when she is old.

18. Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

19. The father of the righteous shall greatly rejoice; and he who begetteth a wise child shall have joy of him.

20. Thy father and thy mother will be glad, and she that bare thee will rejoice.

21. My son, give me thine heart, and let thine eyes observe my ways.

22. A whore is a deep ditch, and a strange woman is a narrow pit.

23. She also lieth in wait as for a prey, and increaseth the transgressors among men.

CHAPTER 13

Miscellaneous Advice.

1. The words of a talebearer are as wounds, and they go down into the innermost parts of the being.

2. He who is slothful in his work is brother to him who is a great waster.

3. The name of the Lord is a strong tower; the righteous runneth into it and are safe.

4. He who hath pity upon the poor lendeth unto the Lord; and that which he hath given will the Lord pay him again.

5. The fear of the Lord tendeth to life, and he who hath it shall abide satisfied; he shall not be visited with evil.

Woes of Wine

6. Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

7. He who loveth pleasure shall be a poor man; he who loveth wine shall be enslaved.

8. Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes?

9. They who tarry long at the wine; they who go to seek mixed wine.

10. Look not thou upon the

wine when it is red, when it sparkleth in the cup, when it tasteth pleasantly.

11. At the last it hiteth like a serpent, and stingeth like an adder.

12. Thine eyes shall behold strange women, and thine heart shall utter perverse things.

13. Yea, thou shalt be as he who lieth down in the midst of the sea, or as he who lieth upon the top of a mast.

14. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again.

Miscellaneous Advice

15. Even a child is known by his doings, whether his work be pure and whether it be right.

16. Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

17. Whoso stoppeth his ear at the cry of the poor, he also shall cry himself, but shall not be heard.

18. It is better to dwell in the wilderness, than with a contentious and an angry man or woman.

19. He who followeth after righteousness and mercy findeth life, righteousness, and honor.

20. Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

21. There is no wisdom nor

understanding nor counsel against the Lord.

22. A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.

23. By humility and the fear of the Lord are riches, and honor, and life.

24. Cast out the scorner and contention will go out; yea, strife and reproach will cease.

25. The slothful man saith, There is a lion without, I am afraid to go to work.

26. That thy trust may be in the Lord, I have made known to thee this day, even to thee, excellent things in counsels and knowledge.

CHAPTER 14

Miscellaneous Advice.

1. Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle toward the heavens.

2. A wise man is strong; yea, a man of knowledge increaseth strength.

3. If thou faint in the day of adversity, thy strength is small.

4. Fret not thyself because of evil men, neither be thou envious at the wicked.

Rewards of Laziness

5. I went by the field of the

slothful, and by the vineyard of the man void of understanding,

6. And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

7. Then I saw and considered it well; I looked upon it and received instruction.

8. Yet a little sleep, a little slumber, a little folding of the hands to sleep;

9. So shall thy poverty come as a robber, and thy want as an armed man.

Miscellaneous Advice

10. A word fitly spoken is like apples of gold in pictures of silver.

11. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.

12. He who hath no rule over his own spirit is like a city that is broken down and without walls.

13. As a dog returneth to his vomit, so a fool returneth to his folly.

14. He who passeth by and meddleth with strife not belonging to him, is like one who taketh a dog by the ears.

15. He who hateth lieth with his lips and layeth up deceit within him;

16. When he speaketh fair, believe him not, for there are seven abominations in his heart.

17. Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by wise counsel.

18. They who forsake the law praise the wicked; but such as keep the law contend with them.

19. He who covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall obtain mercy.

20. As a roaring lion and a hungry bear, so is a wicked ruler over a poor people.

21. He who, being often reproved, hardeneth his conscience, shall suddenly be destroyed, and that without remedy.

22. A fool uttereth all his mind; but a wise man keepeth his own counsel.

23. Where there is no vision, the people perish; but he who keepeth the law is happy.

24. Remove far from me vanity and lies; give me neither poverty nor riches, lest I be full and deny the Lord, or I be poor and steal, and take the name of my God in vain.

CHAPTER 15

Strange Diversities.

1. The vampire hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough:

2. The grave; the barren woman; the earth that is not filled with

water; and the fire that saith not, It is enough.

3. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

4. There be three things which are too wonderful for me, yea, four which I know not:

5. The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

6. Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

7. For three things the earth is disquieted, and for four which it cannot bear:

8. For a servant when he reigneth; and a fool when he is filled with meat;

9. For an outcast woman when she is married; and a handmaid who is heir to her mistress.

10. There be four things which are little upon the earth, but they are exceeding wise:

11. The ants are a people not strong, yet they prepare their meat in the summer;

12. The hares are but a feeble folk, yet make they their houses in the rocks;

13. The locusts have no king, yet go they forth all of them by bands;

14. The spider taketh hold with her hands, and is in kings' palaces.

15. There be three things which go well, yea, four are comely in going:

16. A lion which is strongest among beasts, and turneth not away for any;

17. A greyhound; a he-goat also; and a king, against whom there is no rising up.

18. If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.

19. Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood; so the forcing of wrath bringeth forth strife.

CHAPTER 16

A Worthy Woman.

1. A worthy woman is more valuable than rubies;

2. The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

3. She will do him good and not evil all the days of her life.

4. She seeketh wool and flax, and worketh willingly with her hands.

5. She is like the merchants' ships; she bringeth her food from afar.

6. She riseth also while it is yet night, and giveth meat to her household, and work to her maidens.

7. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard.

8. She girdeth her loins with strength, and strengtheneth her arms.

9. She perceiveth that her merchandise is good; her candle goeth not out by night.

10. She layeth her hands to the spindle, and her hands hold the distaff.

11. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

12. She is not afraid of the snow for her household; for all her household are clothed with scarlet.

13. She maketh herself coverings of tapestry; her clothing is silk and purple.

14. Her husband is known in the gates, when he sitteth among the elders of the land.

15. She maketh fine linen and selleth it; and delivereth girdles unto the merchant.

16. Strength and honor are her clothing; and she shall rejoice in time to come.

17. She openeth her mouth with wisdom; and in her tongue is the law of kindness.

18. She looketh well to the ways of her household, and eateth not the bread of idleness.

19. Her children rise and call her blessed; her husband also, and he praiseth her.

20. Many daughters have done worthily, but thou excellest them all.

21. Favor is deceitful, and beauty is vain; but a woman who feareth the Lord shall be praised.

22. Give her of the fruit of her hands; and let her own works praise her in public.

KEY-WORD CONCORDANCE TO INTERWOVEN GOSPELS

The Interwoven Gospels are the matchless story of the Incarnation of God in Jesus Christ, the hero of Heaven and Earth. The key words, "Jesus," "Miracle," and "Parable" are centers which connect and unify his activity and radiate his teaching, spirit, and purpose. Another word, "Pharisees," combines most of the opposition to our Lord's work. Other words are merely incidental.

Many references are all-inclusive of the listed subject matter, presenting text, context, and conclusion, to better impress the Truth upon both mind and spirit. The figures indicate chapter and verse.

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APPENDIX

THE GENEALOGY OF JESUS THE CHRIST

In the line of Faith, as the Son of God, Jesus' ancestors trace back to Abraham, the Friend of God. In the line of Flesh, as the Son of Man, the genealogy carries back to Adam, the Son of God.

Matthew 1:1-17

Abraham's descendants were:

Isaac	Uzziah
Jacob	Jotham
Judah	Ahaz
Perez	Hezekiah
Hezron	Manassch
Ram	Ammon
Amminadab	Josiah
Nashon	Jeconiah
Salmon	Shealtiel
Boaz	Zerubbabel
Obed	Abiud
Jesse	Eliakim
David	Azor
Solomon	Zadok
Rehoboam	Achim
Abijah	Eliud
Asa	Eleazar
Jehoshaphat	Matthan
Jehoram	Jacob

Joseph, the husband of Mary, who was the mother of Jesus, who is called "Christ."

Luke 3:23-38

Jesus was regarded as the son of Joseph, whose ancestors were—

Eli	Levi
Mattith	Melchiah

Janna	Arni
Joseph	Hezron
Mattithiah	Perez
Melchiah	Judah
Addi	Jacob
Cosam	Isaac
Elmodam	Abraham
Er	Terah
Joshua	Nahor
Eliezer	Serug
Joram	Joseph
Mattith	Josheh
Levi	Johanan
Simeon	Rhesa
Judah	Zerubbabel
Joseph	Shealtiel
Jonam	Neriah
Eliakim	Reu
Meleah	Peleg
Menan	Eber
Mattith	Shelah
Amos	Kenan
Nahum	Arpachshad
Azaliah	Shem
Nogah	Noah
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Shimei	Enoch
Nathan	Jared
David	Mahalalel
Jesse	Kenan
Obed	Enosh
Boaz	Seth and
Salah	Adam, the son of
Nahshon	GOD.
Amminadab	

INDEX TO PROMINENT PARABLES OF JESUS

The parables are pictured Truth by the Master Artist of the ages.

For clarity and convenience they are arranged according to the Age to which they apparently relate. Classifications are merely suggestive and not dispensationally dogmatic. Their great truths are variously applicable to all persons for all time.

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INDEX TO MAJOR MIRACLES OF JESUS

Jesus healing the sick, raising the dead, stilling the storm, subduing the demon, and feeding the multitude revealed the ceaseless work of a loving Father, made plain to his erring children. Thus viewing these flash-lights of Love we may more readily comprehend the glorious truths which they reveal.

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